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my old Cherokee & Adam personal
friend in General Lyman. E.B.W.

Eng.d by J.C. Buttre

Truly yours

M. P. Squier

THE

MISCELLANEOUS WRITINGS

OF

MILES P. SQUIER, D. D.

LATE PROFESSOR OF INTELLECTUAL AND MORAL PHILOSOPHY,
BELOIT COLLEGE, WISCONSIN.

WITH AN AUTOBIOGRAPHY,

EDITED AND SUPPLEMENTED

BY REV. JAMES R. BOYD.

FROM THE PRESS OF
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INTRODUCTORY NOTE.

A few days only before the venerable subject of the ensuing memoir closed so peacefully his mortal career, I was summoned to his bedside to listen to his request that the papers now contained in this volume, besides those on the Being of God and on Moral Government, which will appear in another volume, should come under my editorial charge, and be presented to the public in due order and form.

The facts detailed in the autobiography, concerning the early settlement and Evangelization of Western New York, cannot fail to be deeply interesting to the residents of that part of the State; while the able papers upon European topics, the result of thoughtful observation upon men and things when abroad, will command, it is believed, both careful and remunerative perusal.

On the whole, the volume seems to be adapted not only to preserve the memory of an eminently useful servant of Christ, but to stimulate to activity in the cause of Christian education, and also to awaken profound thought upon some of the more difficult problems of theological and philosophical study.

The Editor feels constrained to offer an apology to all those who have written the kind and excellent letters of sympathy, embraced in the following memoir, for taking the liberty of exposing said letters, or extracts from them, to the public eye, since they were written with no expectation of such use being made of them. He would not have done so, if he had not regarded them as perfectly worthy of the place here assigned them, and of the writers. They also seemed to him to possess the greater value, as free expressions of honest sentiment, from the fact that they were written without reference to future publication.

Geneva, N. Y. J. R. B.

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PART I.

AUTOBIOGRAPHY AND SUPPLEMENT.

CHAPTER I.

In the summer of 1846, the subject of this memoir, drew up a brief sketch of some of the more important acts and events of his life, in the hope that they might be interesting to the circle of his family friends who should survive him; and also for the purpose of recalling to his own mind the ways of Divine mercy in which he had been conducted, that he might confide the more strongly in the providence and grace of God during the remainder of his earthly pilgrimage.

In April, 1863, a lecture was prepared and read by him before the Geneva Literary and Scientific Association, entitled, "Reminiscences in the Ecclesiastical History of the State of New York," relating chiefly to his own experience and observations.

As these two documents, together with a brief journal of a Tour in Europe, furnish matter for a large portion of the following memoir, it will have the freshness and charm of an autobiography. So far as may be expedient,

the lamented and venerated subject of it, shall address us in his own language, and in the first person. In respect to his parentage and early life, he thus writes:—

I. PARENTAGE AND EARLY LIFE.

"I was born, in Cornwall, Vermont, May 4th, 1792; being the second son and child of Wait and Hannah Squier. My parents were of English descent, and natives of Berkshire Co., Mass. My father was the third son of Andrew Squier, of Lanesboro, Mass., through whom the family is traced to Waterbury, and that region in Connecticut. My mother's maiden name was Hannah Powell: she was the fourth daughter of Miles Powell, whose name I inherit. He was a man of some distinction in his day, and the Colonel of a regiment of Berkshire Militia, in the well-known Bennington battle in the war of the Revolution: that beginning of victories in behalf of the American standard, which had so much influence on the great issue pending, and on the liberties of the world."

"The first year of my life was one of feebleness, but through parental assiduity I attained to a good constitution and a vigorous childhood. I was early sent to the district school, and at the age of five years could read quite well in easy lessons. I had attained to the ordinary wisdom of the common school of that day, at the age of fourteen years, and was, in May, at the age of fourteen, removed to the Academy at Middlebury, Vermont; and one year from the next August, entered the College at that place, as a member of the Freshman Class, having obtained the premium for proficiency in Greek literature in the Academy. I came to Middlebury to enter

the Academy, as I now recollect, on the day of the great eclipse of the sun, 1806, and entered College in August, 1807. My premium was 'Watts on the Mind,' and to that fact and work do I trace a predilection for the class of studies on which it treats. Much of my junior year in college I traveled, on account of ill health, induced, perhaps, by too great application to study. I took the philosophical oration as my appointment both at the senior exhibition and on graduating in August, 1811."

"My Christian hope dates from the autumn of junior year, in 1809, in a period of great spiritual refreshing, both in the town and college. My first evidences of a right state of heart were in a sweet submission to and acquiescence in the will of God as a righteous sovereign, and an overcoming sense of the ineffable glory and excellency of His perfections, and the righteousness of His ways, and the suitableness of His expedients of mercy by the Gospel."

II. PREPARATION FOR THE GOSPEL MINISTRY.

"I entered the Theological Seminary at Andover, Mass., in the autumn of 1811, and pursued a full three years' course of study for the Gospel ministry. I was present at the ordination of the first missionaries of the American Board of Commissioners for Foreign Missions, (A. B. C. F. M.,) at Salem, Mass., viz.: Newell, Hall, Judson, Nott, and Rice: a very impressive and instructive day. Three of them long since failed from the living on earth, and the other two with but 'feeble hold on life.'"*

"My commission to preach the Gospel, dates from the

* Judson died 1850.

spring of 1814. My full term at Andover extended to the autumn of that year, and closed in the Anniversary of that year with two dissertations,—one in the department of pulpit eloquence on 'Affectation in Preachers,' and the other in the department of Christian Theology.

"On leaving the Seminary and its hallowed and endeared associations, I fulfilled an engagement previously made, of eight weeks' supply of the pulpit of the Congregational Society of Oxford, in Worcester Co., Mass.; it was a pleasant, improving, profitable period. I then returned to my friends in Vermont, and found the congregation of the City of Vergennes, five miles from my father's house, waiting to engage me. I tarried with that affectionate and agreeable people, until the spring of 1815, when my thoughts were turned westward, by an application from the Directors of the 'Young Peoples' *Missionary Society of Western New York*,' endorsed by Dr. Porter, of Andover, and his urgent request, that, if other engagements would at all admit of it, I would not fail to go. It was for an exploring mission, through the more unsettled portions of Western New York, and the forming of auxiliaries in the principal villages and towns, for strengthening the Society then new, and whose first missionary I was."

CHAPTER II.

MISSIONARY TOUR IN WESTERN NEW YORK.

"The settlement commenced during the ninth decade of the last century. A few families only resided west of Utica in the State, in 1788. In 1790, Ontario county, which then embraced all west of Cayuga Lake, numbered about one thousand inhabitants. In ten years they had become 100,000, and in 1810, 250,000. The settlements, being chiefly from New England and Eastern New York, brought with them the religious associations to which they had been accustomed. In 1805 the Presbytery of Geneva was formed, embracing nearly all the region under review, being cut off from that of Oneida, by a line running south from the lake of that name. In 1810 the Synod of Albany divided this Presbytery into three, instituting those of Onondaga and Cayuga, and fixing the eastern boundary of the Geneva Presbytery at Cayuga Lake, and extending thence as before, to the western boundary of the State, and from Pennsylvania to Lake Ontario. By this body was I ordained to the Gospel ministry, and installed pastor of the Presbyterian Congregation at Buffalo, May 3d, 1816, and I am recorded on its minutes, for that period, and am now the earliest named there, among the living members of that body.

I first met the Board of Directors in Oneida county.

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The Rev. Samuel F. Snowden was chairman. He had been pastor at New Hartford, and afterward preached at Sackett's Harbor, and died at Brownville in the same county. Rev. H. Dwight, then pastor at Utica, Rev. Noah Coe, pastor at New Hartford, and Rev. John Frost, pastor at Whitesboro, and others, were members of the Board. These were no common men; well calculated, in the instep of the country, to take charge of the cause of missions, and the work of evangelization in the regions beyond. Rev. Moses Gillett, also, was pastor at Rome; and the Rev. Dr. Azel Backus was President of Hamilton College, then bringing forward its first class for graduation, and Rev. Dr. Asahel Norton, was pastor of the Village Church in Clinton. '*Par nobile fratrum*,'—a noble band of brothers, worthy of the post they held in the forefront of all the west, in the beginning of days, and of a place in history for all time afterward. Dr. Backus was a man quite '*sui-generis*.' He could laugh or cry, tell stories or preach sermons,—abounding in wit and humor; he was sage, saintly, and Christ-like. He had a warm heart and a noble soul. As I called at his gate, on my way, he said, 'I am glad you are going, my young friend, but you will see that that will make your heart ache before you get back; the Lord deliver you from the paw of the bear, and the teeth of the lion, and bring you back in safety:' and with his blessing I turned toward the wilderness. Passing through Rome, to Camden, where the godly and now sainted Henry Smith was afterwards the pastor, I preached my first missionary sermon there, and on the next Sabbath at Williamstown, taking the floor of a

newly raised barn for our meeting place, and its overstretching beams for a sounding board. I was hospitably entertained in a recently built log-house, where a blanket was the only partition between my own and the lodging apartment of the family. Thence I went by marked trees and a bridle path twelve miles to Mexico, and on to Oswego, crossing the river on a scow or raft, and preaching on the Sabbath, in the second loft of a store, as the most eligible locality which that incipient city, now of goodly churches and congregations of thirty thousand people, could furnish. Thence the route of the lone missionary lay by marked trees again, westward, to Adam's Basin, on the easterly entrance of Sodus Bay, where now is the fine flourishing town and farming region of Wolcott; and thence by the Block House, now Clyde, through Junius to Geneva, then a village of one thousand inhabitants. This seemed like emerging into daylight. Society had begun here. The church had taken form, and the good Henry Axtell was pastor, and I hitched my missionary horse at his gate and waited on him for further instructions. Mr. A., afterward Dr. A., by a well-deserved honor from Middlebury College, was a Director of the Society under whose patronage I labored, and I had letters to him in this behalf. He was the first minister of the Gospel I had seen, since leaving Rome, and he knew well how to enter into sympathy with the missionary life. He was installed pastor here in 1812, and continued seventeen years in the laborious discharge of the duties of his calling till in 1829, he fell asleep in Jesus, aged 45. Thence, after much consolation with the good people of Geneva, my route lay

through Canandaigua, to Rochester, preaching as groups of people could be gathered.

"Rochester then contained only a few dwellings, a mill, and a school house in which I preached, lodging at the house of a Mr. Elisha Ely, brother of Henry Ely of that place. Thence I took the Ridge Road to Lewiston, and there spent next Sabbath: visited the Falls on the Canada side, and stood alone a stranger in a strange land, under Table Rock, and under the skirt of the overflowing water, while the heavens gathered blackness, and heavy peals of thunder were just audible, amidst the continual roar around me; thence to Buffalo, crossing over at Black Rock, to the house of one who became a fast Christian friend during all my residence on the frontier—Deacon Nathaniel Sill, than whom, very few whom I have met have more excellencies of character, or in whose families I have enjoyed more of the solaces of christian society and friendship.

"At Canandaigua an incident of some interest occurred. My horse strayed from his enclosure, and I was detained till after the Sabbath. The Rev. Mr. Torrey, a Unitarian, was then the minister at that place. He had been ordained in Boston, and there somewhat anomalously installed over the congregation of Canandaigua. He was a conscientious man, and then very ill at ease, with the sentiments which he had entertained. He was indeed all afloat as to doctrinal views, and quite appealed to me for relief and assurance. He said, 'Every time I visit my friends at the east, I find them farther and farther away from the peculiar teachings of the Gospel, and less and less depending for light upon it. I do not

know but it is Calvinism or Deism after all. I can not preach Unitarianism to my people any longer, and I don't feel fit to preach anything just at present, and,' he added, 'you must stay with me, and preach for me on the Sabbath.' This I did, both morning and afternoon, and we had frequent and long conversations on the doctrines of grace, and the subject matter of Revelation, and on the next Sabbath after, he advised his congregation of his doctrinal difficulties, and that he could preach for them as a Unitarian minister no more. He, from that time, disclaimed what was technically called 'liberal christianity,' and lived afterward and died in the orthodox faith."

CHAPTER III.

PASTORATE IN BUFFALO, N. Y.

"At Buffalo, I was directed to the house of Mr. Amos Callender, another elder of the church, whose uninterrupted counsel and friendship it was my privilege to enjoy. I spent two weeks in B. preaching in the unfinished saloon of the largest tavern then in the place, and since known as the Mansion House. On my return east in fulfillment of my mission, a written invitation was handed me, signed by a large number of the principal citizens of Buffalo, requesting my return with a view to settle among them, as their pastor, and guaranteeing a competent salary if I should. I promised to take it into consideration and inform them. I returned through the older settlements, and organized auxiliaries to the Society in whose employ I was.

"This church was constituted on the 2d of Feb., 1812, (consisting of twenty-seven members,) by the Rev. Thaddeus Osgood, the man 'whose praise is in the Gospel throughout all the churches.' For a few months after this company of disciples and the families associated with them, enjoyed the privileges of a church state, and the occasional labors of the Missionaries of the Cross. But in the following September they were scattered abroad by reason of the desolations of the late war on this frontier; and did not meet again until July 15th,

1815. This was but a few weeks previous to my first visit to this place, which was in August of that year."

"I returned to Clinton in season for the commencement in Hamilton College, and the first, if I remember rightly, of that now honored and veteran seat of learning; and here I must relate another characteristic anecdote of its good-hearted President. I called on him again with some account of travels, and personal history, and showed him my invitation to Buffalo, and he said, 'Yes, yes, you must go to Buffalo!' I remarked that I thought of accepting a Tutorship at Middlebury College for a year and then going. 'No, that won't do,' he replied. 'I'd rather never have a minister, than to wait a year for him. You must go home and see your friends awhile, and return this fall, and if you won't, I'll send right off to Andover and get a better man for them and cut you out, and you never shall go.'

"My report, on surrendering my commission, advocated the *location* of missionaries, and *assisting* congregations in their support as a more economical and successful method of missions, than that of itinerary labors, till then pursued. The report was published by the Board, and quite extensively circulated in the periodical press of that time, and I am happy to observe that the work of 'Home Missions' has since taken on the type very much, in our country, which was then suggested.

"My return to friends in New Haven, Vt., lay by the home of my venerated friend, the Rev. Jedediah Bushnell, of Cornwall, of that State, and he, as a veteran missionary himself, and a pioneer in the work in Western New York, as far as Canandaigua and the Bloom-

fields, must know all things concerning me, and how the cause prospered. He, too, was decided in the matter of my return to Buffalo. 'Oh, yes, you must go there. If you were my boy, I would rather have you settle in Buffalo than Boston. You will be more of a man and do more good; go home for a couple of weeks, and then pack up your case of books, and hitch to that missionary horse, and journey on thirty-five miles a day, and preach the everlasting Gospel to them.' I did so, and in the spring of 1816, the members of the Presbytery of Geneva, after a horse ride of more than one hundred miles over logs, and through mud, on the 3d of May instituted my pastoral relation to that people.

"This was a little over two years after the burning of Buffalo, in the war with England of 1812, and a busier place was never seen. But the people had got tired of living without the Gospel, and craved a return to the habits and behests of Christian civilization. The desolations of the war had pleaded the cause of truth, and they sought repose from its scenes and its wickedness in the accents of mercy and peace by the Gospel. They were then a peculiarly malleable people. They were willing to be taught and directed, and were willing to regard the Sabbath, the Sanctuary, and the institutions and claims of religion, as their grand antidote from the evils which they suffered and feared. Thus they were easily wrought into the habits of a Christian community, and the Word of God in a good degree had free course among them and was magnified."

From the half-century discourse delivered Feb. 2d, 1862, by Rev. Walter Clarke, D. D., now pastor of the

same church in the city of Buffalo, we learn that the interesting ceremony of inducting into office this first pastor of the first church of the then infant town, took place, for want of better accommodations, in a new barn which had just been raised and covered but never used, and the kind owner made it a sanctuary before it could become a hostelry. "Extempore benches were made, a little platform built, and Ransom's barn was for a time a temple which neither God nor His people despised." The ordination sermon was preached by Rev. Dr. Axtell, of Geneva. Dr. Clarke observes that Mr. Squier, "having received charge of the congregation, devoted himself at once to his proper work, preached sermons, and delivered addresses, and published articles exhorting the people to all due endeavors to enforce order, and set a curb on vice, and erect a virtuous, loyal, and happy community. The people valued his labors and were prompt to second them. They formed a society to promote public morals, engaged to abstain themselves, and so far as they had influence or power, to hinder others from Sabbath breaking and the vices to which it so commonly leads. The next Sabbath all the stores in the village were closed. Eight persons joined the church in 1816; the next year thirty-seven, and the next thirty-four were added; of these were two who entered and honored the Christian ministry. The next year twenty-two persons joined the church, one of whom was Henry Hoisington, afterward the well-known missionary, a diligent minister and thorough scholar, whose memory and works remain."

During his pastorate in Buffalo, of less than eight

years, Mr. Squier received into church fellowship one hundred and fifty-eight persons.

The Rev. Dr. A. T. Chester in his poem, read at the semi-centennial celebration of the First Church, in addressing this mother church, thus happily introduces the subject of this memoir:—

> "The past is all thine own. Look back and see
> How graciously thy God hath dealt with thee.
> Pastors have served thee, faithful, pure of blame,
> Worthy to wear that consecrated name.
> SQUIER, of keen mind, and philosophic cast,
> Thy patient shepherd in the days long past,
> Now solves the problem, 'Where does ill begin?'
> Gives God the glory and to Man the sin."

"We had (writes Dr. Squier) a way of doing things in Buffalo that was somewhat peculiar. We, of all names as Christians, resolved to hold together until we got able to separate. We did not expect our minister to dwell much in advocacy of sects, but to give himself to the great, essential verities of the Gospel, and the people worked together with him for the advancement of the common cause. The Episcopalians were the first to hive out. Bishop Hobart thought it was time, in about 1818, or 19, to set up their banners, and came for that purpose. I gave him my pulpit for the first Sabbath, and we all heard him to edification: and he and his people afterwards met on their own appointments. The Baptists were next in time, and we served them likewise, dismissing a member or two, from our communion, as being more at home with them: and after that the Methodists; with but this difference, that

we discharged a member of our session for their assistance, and because we thought he would make a better Methodist than Presbyterian. These movements were all made in concert and with mutual understanding in accommodation to the predilections of worshipers, and thus laid the foundation of a union religious service, which was weekly held in the different congregations, alternately or in rotation. This was for a long time continued, and contributed largely to that union of spirit, and consent of testimony, which characterized the early rise of Christian institutions and communions in Buffalo. My pastorship there continued about eight years until my connection with the Auburn Seminary as financial agent, and afterward with the cause of Home Missions, and at length with the College of Beloit at the west. My successors at Buffalo, in preaching the Gospel in the different denominations, were largely men of God, and together have contributed to that solidity and strength of Christian institutions in that city which is quite observable, if not peculiar.

"I was married to Catherine Seymour, of Rome, N. Y., Feb. 22d, 1820; and have found her a help-meet in my work, and one in whom my soul could always confide. The failure of her health, and my own need of relief from the pressure of so large a charge, and the many responsibilities which crowded on me, from the state of the surrounding country, led me to resign my position, with a view of spending a year or two in travel, and residence at some seat of Theological Science.

"In the spring of 1817 I first attended the General Assembly of the Presbyterian Church at Philadelphia.

as a Commissioner from the Presbytery of Geneva; and in company with Dr. Axtell, and others.

"In 1818 I was set off, by the Synod of Geneva, with two other ministers, Rev. Hugh Wallis, and Rev. M. Tuller, not then pastors, into a new Presbytery,—Niagara Presbytery,—which was the origin of what is now called the Buffalo Presbytery, and one of the original germs of the present Synod of Genesee."

CHAPTER IV.

RELATION TO AUBURN THEOLOGICAL SEMINARY.

"The Theological Seminary at Auburn was the child of the Synod of Geneva. Dr. Axtell was Moderator of the Synod when, in 1818, in its sessions at Rochester, the institution was overtured and provisionally projected and determined on. Some things respecting this have not been written, and I dwell upon them for a moment. The Bill, as overtured to the Synod, contemplated an Academico-Theological institution, taking young men from the plough and the work shop, and in a term of some four years fitting them for the ministry, without the advantages of the College course. To this some of us were opposed: my own Presbytery without exception. We had had the privilege of a full course, and we claimed it for the Seminary and its students. But after a discussion of two days, the vote went against us, and a committee of twenty-one members, from different portions of Synod and Presbyteries east of us, was appointed to give it effect and establish the institution. As Buffalo was a point of some importance, my name was put on the committee; and at our meeting in Canandaigua in June following, I was happy to meet Dr. Davis, then President of Hamilton College, as a member of the committee, and to learn that his views fully accorded with my own as to the plan of the Institution. These

views were fully and successfully laid before the committee, and a vote was passed by it requesting a special meeting of Synod to amend their minute and make the Seminary appropriately theological, and anticipating for its students the full academic and collegiate course of study. This was done by Synod in August following, at Auburn, and the stake stuck there; but the recollection of the anxiety and the struggle it cost to place it there on the basis of usefulness it now occupies, has almost passed from the minds of the living. Distinguished men have filled its chairs, and many sons of the church have gone forth to honor it, and never more than now. With its full corps of instructors, and its ample accommodations and its deep hold of the affections of the churches, it promises much for Western New York not only, but for the destitute and needy of every land and clime.

"On resigning my pastoral charge at B., I was requested to become the financial agent of the Theological Seminary at Auburn, and much against my previous views and inclinations, was induced, in consideration of its pressing importance, to undertake the work. In this work I spent more than a year, mainly in securing the endowment of two professorships, and the getting of a competent Library. My agency led me to spend a winter in the city of New York; and there in the work my health failed, and I was two months sick, and my general health much impaired for a long time after; indeed, it never since has been so firm as before."

Among the papers of Dr. Squier is found a form of letter, which seems to be the first draft of those which

he sent to various gentlemen of property whom he intended afterwards to visit for the purpose of securing one thousand dollar subscriptions by personal application. It is a strong, manly, and well written letter, showing the great necessity for the endowment of the Theological Seminary to assist in meeting the wants of the country and of the world. In that communication he thus writes :—"My plan is to find twelve men, who will be willing to put in $1000 apiece and complete the work—take up the stock in this bank, and get their interest in the love of doing good in this world and in the awards of our Father's kingdom hereafter. And now, dear sir, the question I have to ask is whether you will be one among the twelve, and be responsible for one-twelfth of the sum, provided I can get the rest of it, and put our Seminary on a permanent footing as to funds, to diffuse its blessings down upon our congregations, or do its portion toward supplying the world with able and faithful ministers till time shall end. I wish you to carry the subject in prayer to God for direction, and to decide with the good of souls, and the day of millennial glory before you. Think how the Lord has blessed your industry, and how many pieces of property you have out of which you could raise this, and not take a single comfort from yourself or family. Think that in all probability, you will not, during your whole life, have another Theological Seminary to endow, and whether you are not willing to become so much poorer in this world, for the sake of the good, which, in the hands of God, we hope this gratuity would do; and then you would vastly encourage this particular effort, and besides

I know not in how many ways, God may make it up to you. 'Cast thy bread upon the waters, for thou shalt find it after many days.' 'The liberal soul shall be made fat,'" &c.

CHAPTER V.

RELATIVE TO THE WESTERN AGENCY OF THE AMERICAN HOME MISSIONARY SOCIETY.

"In the autumn of 1825 I returned in feeble health to my father's in New Haven, Vt., and spent some two or three months in agricultural pursuits, quite to the benefit of my health: supplied the congregation of Springfield, Vt., some two months, and the rest of the winter at Bennington, Vt., in the congregation made vacant, by Rev. A. Peters accepting the appointment of Secretary of the United Domestic, now Home Missionary, Society. At the solicitation of that Society and of the Rev. Messrs. Axtell and Dwight of Geneva, I undertook the Secretaryship and Agency of the Western Agency of the American Home Missionary Society at Geneva, and removed to this place in the spring of 1826, and entered on the work. It embraced the supervision of Home Missions within the then seventeen westerly counties in this State, the planting of new congregations, the sustaining of feeble ones, and the securing of aid from those able to help, as well as the gaining of an overplus of means for the more destitute portions of the country, in aid of the general treasury of the Society. In this work I spent seven or eight years, sustaining on an average about seventy to eighty missionaries on our own field, defraying expenses of the Agency, and pay-

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ing over to the Parent Treasury an annual surplus of from two thousand to four thousand dollars above the aggregate expense on this field."

In May, 1851, Mr. S. received a certificate of election as a Director of the American Home Missionary Society. It was accompanied by the following complimentary letter:

NEW YORK, May 19th, 1851.

REV. MILES P. SQUIER—DEAR SIR:—

I have the pleasure to forward you the foregoing certificate of your election as a Director of the American Home Missionary Society. As in times past we have been favored with your most valued co-operation in carrying forward the good work committed to us, so now, dwelling where so recently was a wilderness that has been turned into a garden of God, we shall none the less prize whatever your wise head and liberal heart, and large experience in Home Missionary affairs can bring to our aid in completing what is yet to be done in this land for the honor of our Divine Master. The strength of Israel be on your right hand in your new post of duty. Dr. Erskine Mason we laid on Friday last beneath the clods of the valley. What a loss to Zion! My heart bleeds.

Affectionately Yours,

MILTON BADGER, Sec.

CHAPTER VI.

RELATION TO THE GENEVA LYCEUM.

"In 1831 I founded the Geneva Lyceum. The Geneva Female Seminary was previously founded on my premises, and generally under my care, and I had built a house for its accommodation. This latter institution long and greatly flourished under the charge of Mrs. Elizabeth Ricord. In it commenced the great revival of religion in Western New York in 1831, so well known: it raised up many valuable females, pious and well trained, for society and the Kingdom of God.

"The duties devolving on me as Secretary and Agent of Home Missions, together with an acquaintance otherwise extended, as a minister of the Gospel, with the state of classical education in Western New York, and the need of further efforts to train up pious young men for the Gospel ministry, and to give them a full, thorough and appropriate training in the outset of their classical course, suggested the thought of establishing this Institution. The design was formed, in the hope of fully meeting the plan of study contemplated by the *American Education Society* and its branches, in the appropriately *academical* course of the student. Believing that much in respect to the eminence of his future attainments, and usefulness, would depend on the views entertained by him, and the habits of mind and heart he should form,

in the commencement of his career as a scholar, it was thought that more attention should be given, more importance attached to, and more privileges furnished for this part of his course than had hitherto been given. Signs of a desire in some quarters, to abridge the course of study, and hasten young men into the ministry without due preparation, urged the execution of the above design, in the hope of contributing *some* influence at least in the right direction.

"In fulfillment of the above object, after a wide survey of the country for a location, and much reflection, the premises of the late Dr. Henry Axtell, of this place, were purchased in the month of May, 1831.

"This spot was selected as being in the midst of a community, intelligent, refined, moral and Christian, whose influences and privileges, would be favorable to the pupils of such an institution, and adapted to its objects, containing and likely to contain a number of literary gentlemen, who would bring to the Institution incidental instruction, and fostering patronage:—a situation *central* in Western New York, easy of access, and in itself healthful, rural, pleasant, retired, commanding a good land and water prospect, and combining the privileges of both village and country.

"In September, 1831, arrangements were made with the Rev. Eleazer Lathrop, then pastor of the Presbyterian congregation of Elmira, to open and take charge of the institution as its *Principal* in instruction, and employing the Rev. Asa Messer, of this place, then teaching a select school, as his assistant.

"October 3d, 1831, the Institution was opened by the

above gentlemen, with reasonably favorable prospects, and the character, and objects of young men entering, were to a large extent such as coincided with the chief design of the Institution."

In consequence of the failure of Mr. Lathrop's health before the close of the year, the Rev. Justus W. French, of Hardwick, Vt., was elected in his place, and took charge of the Institution in October, 1832, and remained in charge of it till July, 1837, when the number of students in attendance was nearly one hundred.

In the spring and summer of 1832, the "South Hall" was erected at an expense of about $3000, and at the laying of its corner stone an able address was delivered by Dr. Squier, the design of which was to show that knowledge is the natural aliment of the mind: that it is indispensable to the exercise of the rational powers, to the growth of intellect, and to the cultivation of the religious affections: that without it mind is of no use, and creation without an object. He illustrated, at length, the position that all knowledge is summarily embraced under two heads:—the knowledge of God and of His works, and that these comprehensive departments of knowledge are associated in the relation of cause and effect. He also showed that knowledge is essential to the formation of character and to preparation for duty; and further, that at no previous period of the world had the demands for the general diffusion of knowledge and for mental culture been more imperative.

"The gates of the temple of knowledge," said he, in his address, "should be thrown wide open. The different professions should be filled with a high order of in-

tellect, and the genius and talents of the world be made tributary to the work of love. The resources of the combined intellect and wisdom of men should be brought to bear with unwonted momentum and effect upon the emancipation of the race from the curse of sin into the grace and liberty of the Gospel of Christ."

In speaking of the design for which the Institution was founded, and of the results that were to be sought after in its future operations, the enlightened and Christian spirit of the founder is clearly discerned. The concluding part of the address is particularly worthy of preservation, as an indication of the high and sacred purposes to which he devoted his talents, his property, and his influence. It is also worthy of preservation as showing the legitimate and the most important and appropriate design of all institutions of learning:—

"We desire that this Institution may harmonize with the redeeming providence of God. We would help to cultivate some immortal minds for God and the Church, for society and the world; we would contribute our share of influence in concert with other institutions of learning and religion in the land and world, in repelling ignorance and sin, and striving together for the universal diffusion of knowledge and righteousness among men.

"In prosecution of this high aim would we erect this intended edifice, whose corner stone we now lay, and *we consecrate the building and the Institution to Christ and the Church, to the cause of truth, learning and religion*, and ask for the undertaking, the protection, guidance, and gracious smiles of that God, who 'is light, and in whom is

no darkness at all.' May His favoring providence attend us in its prosecution; may no evil befall the work or them that work upon it, and may our design prosper, and obtain favor in the eyes of them that love Zion. May this Institution, now in its infancy, be nurtured by a kind Providence. May it not only be a seat of the muses, and a nursery of sound science, but a consecrated spot on which the Spirit of God shall often descend in genial reviving influences, when intellect shall be sanctified, and immortal mind shall be endowed for the responsibilities of this age, of the church, and the world. May many sons of the Church go forth from it, in successive years, who shall eventually 'preach righteousness in the great congregation,' and convey the knowledge of Christ crucified to those who 'sit in darkness and see no light.' May distant heathen nations feel its influence, and Christian lands be blessed, by its streams. May it rear up intellect for every profession and useful department of life; and may this Institution, these buildings, and such others as future wants shall authorize, these grounds, and fields, and groves, so pleasant to the eye, have the blessing from on high, and long be sacred to the cause of learning and religion, sacred to the truth and service of the ever-living Jehovah, and to His name, to 'the Three that bear record in Heaven,"—the Father, the Word, and the Holy Ghost,—be praise everlasting."

At an Anniversary exhibition of the Lyceum, in the Presbyterian Church, July, 1833, Dr. Squier pronounced an Address, highly instructive, and full of wise Christian counsels; and from it we learn the admirable influence

which the Institution was exerting and the cheering results which it had already accomplished. He states, that of the seventy-four young gentlemen and youth connected with the Lyceum, the term then closing, sixty-eight had been pursuing a classical course, having the learned professions in view; sixty were entertaining the hope of personal piety; fifty-six were pursuing study with reference to the Gospel ministry.

The admirable tone of the ADDRESS will be discovered in the following extracts:—

"Take heed to your characters, to your bodies, to your souls.

(1.) "'A good name,' in the language of the wise man, 'is better than precious ointment.' Character is indeed everything. It is indispensable to usefulness or success in any valuable undertaking. An apostle sent the injunction to his own son in the faith,—'Let no man despise thee.' Do nothing to forfeit the respect, the esteem, the confidence of your fellow men. From upright and honest principles, pursue upright and honest ends,—keeping conscience void of offence, toward God and toward men. Aim at consistency of character in everything, and be known and read of all, as the undeviating friends of truth and virtue. You are young,—'flee youthful lusts.' Turn from the syren song of pleasure, under every form of seduction, and follow after righteousness, recollecting that, 'the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.'"

(2.) "Take care of these bodies. They are the casement of an immortal mind, its organ of communication,

with the exterior universe around it; its handmaid to duty, and usefulness, and the minister of its expansion and happiness."

"In respect to most of you, we trust, that these bodies have become the temples of the Holy Ghost, and in respect to you all, we can but anticipate the day when you will yield them to Him, whose of right they are. Preserve them for the Master's use. Do nothing to induce disease, and bring on premature feebleness and decay. In the period of relaxation from study now allowed you, give yourselves up to cheerful, vigorous, healthful exercise. Turn to the labors of the field, or the workshop, or some other of the employments of active life, and be sure to return to us, if God permit, with the flush of health on your cheek, and a firmness of nerve, that will effectually resist the tendencies of sedentary habits."

(3.) "Take heed to your souls. They are that immortal part, which comprises the sum, and stamps the value of your existence. 'Keep thy heart with all diligence, for out of it are the issues of life.' In leaving for a season your accustomed retreat of study, and of Christian privilege, you pass not from under the eye of God or get away from the responsibility of duty. The obligations of religion equally attend you, wherever you go, wherever you are. Be mindful of this, and let the conviction of it ever rest on your minds. You will be surrounded with temptations. The net will be spread for your feet. Be aware of this. Turn from the way of the destroyer. Avoid the avenues to sin. 'Shun even the appearance of evil.' Are any of you destitute of a good hope in Jesus Christ? To such, we can but again,

as often before, commend a personal interest in the Saviour, as now your great concern. Flee at once to the stronghold in Zion. Let these powers, these attainments, your whole souls, your opportunities, your prospects of future influence and usefulness, be early, be now, baptized at the fount of forgiveness; and in the School of Christ be trained for His service and His kingdom."

"My young Christian friends, make the Bible the man of your counsel. By it seek to know and do the will of God. Let its precepts and its spirit take full possession of your souls. Though away from your wonted retreats of devotion, forget not that the vows of God are on you,—that the life of your religion depends very much on the faithful discharge of the duties of the closet. Neglect not the hour of prayer. Turn not away from the company of the pious,—forsake not the assemblies of God's people. Keep under the body. Let grace reign in you. Put wholly on the Lord Jesus. Let every power, every attainment be sanctified. Keep in view the rest that remaineth, and strive ever after a growing meetness for it, so shall you fail not of the full reward of grace."

As a further illustration of the high intellectual and religious character of Dr. Squier's mind, it would be unjust to withhold the following extract, though quite long, of an Address which he delivered August 4th, 1840, at the close of the ninth year of the Geneva Lyceum, upon

a highly important subject, and which he has treated with masterly ability. The subject is,—

"THE MEN WE WANT."

"I would call up the necessities of the world in respect to well-directed, educated mind.

"Beneficent influence, is very much in the combined ratio of force of intellect and goodness of heart. Intellectual strength, and right principles, must be united in the men of whom we speak. They must have sound minds and holy hearts. They must have drunk deep at the fountains of science, and have gone to the pool in Siloam too, for cleansing from sin. They must stand on the elevation of knowledge in our world, and receive the baptism of the Holy Ghost; and to the watchword of Providence and the calls of duty, they must with their whole souls respond,—'Here, Lord, am I, send me.' *These are the men we want.* This is the great desideratum of the age in doing its work; this the living pervading agency, imploringly called for, and I refer to some of the directions, from which the cry comes up, for the men I have characterized.

I. THE RESEARCHES OF PHYSICAL SCIENCE.

"True, much advancement is already made in this department of knowledge, and its adaptation to the arts of life. But more, much more progress, in both respects, remains to be yet made. It is also conceded, that men with unsanctified hearts can investigate the laws and affinities of matter, and propound their discoveries intelligibly to others. And yet, more or less imperfection is liable to attend their researches, and their statements.

They are wont to divorce the Creator from His works, and familiarize their disciples with a pantheistic phraseology, on the one hand, or the dialect of atheism on the other. Their hearts go not after God, and they do not recognize Him in the things He has made. Besides, shall not the sons of God appreciate the operation of His hand? There is affinity between the Creator and His works: there is relationship between truth in physics, and truth in morals. The good man sees God in the mechanism of the Universe, in its laws and adaptations, its magazines of blessing and of wrath. He loves 'him that begat,' and for his sake, that which is begotten. With the zest of affiliated friendship to God, he threads the labyrinths of nature, and brings out her reluctant mysteries. His heart sympathizes with his studies and happily guides them. He looks at physical truth, from a point of observation, and under aspects, and relations, peculiar to himself, and favoring the best results. He traces all to the intelligence and mighty hand of God, and speaks of it, in a dialect that honors him, and thus aids in giving popular and legitimate conviction of the presence and agency of God, 'in the things that are seen.'

II. THE SAME NECESSITY EXISTS IN THE WALKS OF LITERATURE.

"'Let me write the ballads of a nation,' says one, 'and I care not who makes its laws.' The periodical and permanent literature of a people have a vast influence over them for good or evil. The writings of Voltaire, and of other infidels of his day, did much to poison the mind, and corrupt the manners of France, and the Con-

tinent; to blot out conscience and send the world adrift without helm or compass. In respect to American literature, this is a plastic age. Much that comes over sea is decidedly deleterious, and that which is poured forth so profusely from our own press, on criticism, poetry, politics and morals, and a variety of subjects of more or less general and permanent interest, is of a very mixed and anomalous character. Ours is a reading, busy, investigating age. It will have books, it will seek supply in every form of publication from the daily penny sheet, up to the stately volume. Greater solicitude should be felt on this subject by the wise and good. More minds of the first class should be at work, to sanctify the literature of our country and of the age; to pour into works of taste and general reading, more that is evangelical; to imbue the thoughts and leisure time of the community, with principles, and maxims, and associations coincident with the integral elements of truth, and our real relations to God and each other.

III. SEATS OF LEARNING.

"These are sources of great and abiding influence and interest. Schools, colleges, and seminaries of professional study, are fountains from which issue streams to gladden and refresh, or blight and destroy. Instructors in them are captains of hundreds and of thousands in the congregation of Israel. They teach those who are to teach the rest of men. They mould the minds and embody the influences which shall pervade society, and go down to coming generations. They should be eminently wise and good men, and able to give to science

and literature and thought, that which the necessities of the age demand. The draft here is large, and will be continual and increasing. Presidents, professors, and teachers, will be needed in all our professional, collegiate, and preparatory institutions through the breadth of the land, among the heathen and over the world; and they should be deficient in no gifts of the intellect or the heart. They should be men of master minds, capable of forming the material under their hands to great and good results, and of leaving their impression as the world's benefactors, on all coming time.

IV. THE SAME REMARKS ARE IN PLACE, IN RESPECT TO THE LEARNED PROFESSIONS AS A WHOLE.

"On their position in society, and the weight of their influence, it would be gratuitous to dwell. They need to be replenished from sources, that shall not only sustain and advance their professional excellencies and ability, but make them increasingly fountains of spiritual health and blessing.

"Such, too, are the *claims of the bench of justice, the chair of state, and our halls of legislation.* The present is a crisis in the world's history. The policy of courts and cabinets is not equal to the economy of Providence, not to the hope inspired by prophecy, nor to the cherished inheritance of the rising age. There is too much of that wisdom which is 'earthly, sensual and devilish; too little of that from above, which is 'pure, peaceable and full of good fruits.' And here I can but refer, though with shame, to scenes of tumult and personal violence, which, alas! too often transpire in our national legislature, more befitting the brawls of a bar-room, than the

dignified councils of a great republic. Aye! one sheds his brother's blood, almost within sight of the capitol, and comes fresh from the fatal encounter, with the gait and bearing of an honorable man, to his seat again in the grave counsels of the nation, and wipes his mouth, and says, 'I have done no iniquity.' Oh! it is an offence to high heaven, a foul blot on the escutcheon of our country's glory: it is in dereliction of the necessities and aspirations of the age.

"I speak the faults of no party or sect in politics, as such. There needs the infusion of better principles, of higher aims, of a richer sense of obligation and duty to God. There must be more men who fear God and work righteousness in the high places of society, to mingle in our counsels and guide the helm of state. More conscience, and more practical reference to the precepts of inspired wisdom, must enter into that composition of forces, which urges on the car of our destiny. The dictates of a low, worldly, selfish and ambitious policy are out of place, and unequal to the task. Our sails must be filled with the breath of heaven. More sanctified influence must go up into the seats of political power to avert the curse of God, and make the American nation what it should be: the light and benefactress of the world.

"I intended a more emphatic reference to the Gospel Ministry in this discussion. The command was 'Go ye and teach all nations.' Under God, the ministry of reconciliation is the sun in the system of means to enlighten and regenerate the race of man. It is worth more to this end than all other agencies combined. Its

business is instruction. Its proper function is a worker together with God in the pathway of His redeeming Providence. It is His own economy for the conversion of men to holiness; for ushering in a glorious latter day, and making earth like heaven. To this work the minister of Christ is consecrated, and the watchword of Providence now is—'up and onward, for the harvest of the world is ripe.' No previous age perhaps, has furnished equal facilities for advancing this work. Help springs from the perfection of the arts, from the easy intercourse of nations, and from the spirit of travel and geographical research. The heathen world is opening to the entrance of Christian Missions; and it would seem to be time, high time, to place it under the light of the Gospel, and to bring up its teeming millions from the darkness and degradation of their gentile state. At home, in Christendom, and abroad, among all nations, the demand is limitless, and it is imperative too. The question of the moral renovation of the race is hastening to conclusion. The world is getting weary of idols. It is weary too of the shackles of the '*man of sin.*' Mind is breaking loose from the trammels of *mere* authority. Agencies in religion, in politics and morals, in commerce and in the daily intercourse of life, are bursting the cords of arbitrary restraint. Mind will be self-governed. As well may you hush the tempest in its wrath, or stay the avalanche from the mountains, as prevent it. But in vain do we demonstrate the foolishness of idols, or set men free from the dominion of the Pope, unless we put them under law to *truth*, to *conscience* and to *God*. They may as well be left to idols, as be

without restraint of any kind. If they may not feel the supremacy of conscience, and be intelligently under the sway of truth, let them be subject to any tyrant principle, whether emanating from Rome, or Mecca, or the lying vanities of Paganism. Their liberty would only be licentiousness, and their condition one of deeper wretchedness than before. The Gospel is the world's great hope—its only resort. This day its light should be penetrating every shore,—its messengers be visiting every clime, and its full action be enjoyed by all people.

"In view of wants like these in extent, and in eventful urgency, do we speak of *the necessity of well-directed, educated mind, at this day.* In the light of these positions do we discover the value of well-trained youth, with minds and hearts equal to the demands that are upon us, capable of rising to the responsibilities of Providence now, of controling the moved elements of human thought and feeling, and of guiding the rising age, safely, manfully through its destiny and of handing it down to the brighter, better hopes that follow.

"Allow me to say in closing, that to assist in some humble measure at least, in rearing up this class of minds here referred to, and to these ends, is the object of the Institution whose anniversary exercises we are now attending."

The subsequent history of the Geneva Lyceum is thus detailed by the founder, in the sketch he has left behind, of the prominent events and acts of his life :—

"Soon after this period, the American Education Society and its branches, in a period of some perplexity,

adopted the unwise expedient of aiding no young man, in his course for the ministry until he had entered college; and as might be expected many were discharged, and prevented from commencing study. The means of the founder of Geneva Lyceum were inadequate to this posture of the case,—the tuition bills became insufficient for the teachers, and as but few pious young men, studying for the ministry, were brought forward, the design of the institution could not be sufficiently met to warrant its continuance, and it was reluctantly abandoned."

"Our consolation concerning it is, that it has done much good, having besides other influences, been the means of introducing into the Gospel ministry, it is thought, over one hundred young men, whose praise is in the churches and whose record is on high."

"After this the buildings and grounds of the Lyceum were offered to the Synod of Geneva, on terms every way advantageous, for the founding of a College in this locality,—terms which involved a donation of some ten or twelve thousand dollars, by the proprietor. This, after much agitation of the subject, was, from some lack of public spirit perhaps, and more it is likely, from its proximity to the Episcopal College in this place, was at length given up, and the premises have been devoted to other purposes."

One testimony of the value of this Institution is here subjoined, from the pen of an alumnus, a minister of the Gospel, a president of a college, in a recent letter to Mrs. Squier:—

"I there formed my idea of the value of institutions

for *Christian Education.* No one can measure the wide-reaching influence for good which has gone out from the *Geneva Lyceum.* I have always regretted that it could not have remained a permanent monument to the memory of your husband. But he was spared to be a light and a blessing to many young men,—and a most valuable contributor to Christian thought,—a champion of *pure truth.* A mind like his must feel a most exquisite delight in that world of unveiled and certain truth, where he sees so clearly that 'God is light and in Him is no darkness at all.' "

Dr. Squier now furnishes us with a brief account of the manner in which his time was occupied from 1833 to 1845, in the following language:—

"After closing my connection with the A. H. M. Society in 1833, most of my time was occupied in the oversight and direction of the Lyceum, and as secretary, conducting the relations of its beneficiaries to the Education Society, the largest list of whom reported any one year, in the Institution, was forty-four. In the meantime as health permitted, I supplied destitute congregations in the neighborhood; among which were Junius, Newark, Castleton and West Fayette. With my wife I spent the winter of 1839—40 in Philadelphia, and took charge of the first congregation of Southwark, in that city; it was the winter in which the '*Church Case*' (so called) was traversed in the Supreme Court of Pennsylvania, and in which it was my lot to appear as a witness. I spent also several winters in the city of New

York, and one in New Bennington, Vt., in charge of the Presbyterian congregation."

The testimony offered by Dr. Squier in the case above referred to, relates to a matter of history, that will deeply interest all ministers and members of what has since been denominated the New School Presbyterian Church. It describes *the organization of its first General Assembly in Philadelphia, in the year* 1835, and is found on pages 107 and 108 of Lathrop's elaborate report of the Presbyterian church case, published by McElroy. That testimony is as follows:—

Mr. Squier, in continuation, interrogated by Mr. Randall:—"I was present at the organization of the Assembly of 1838. After tendering the commissions to the clerks, I gave them for keeping to Mr. Nixon. I introduced him to Dr. Mason, and then went into the house—found the house very densely occupied at the south end, a large proportion of the gentlemen in that part of it being of the Old School party. The sermon was preached as usual, and at its close the Moderator (Dr. Elliott) announced that after the usual prayer he would proceed to constitute the Assembly. This prayer being finished, he took his place in front of the pulpit, and made a prayer, at the close of which Dr. Patton rose and said, that he held in his hand certain resolutions which he wished to offer. Dr. Elliott said that was not the time to present resolutions. Dr. Patton said that he was anxious to present them at that time. Dr. Elliott stated that they could not be received, as the roll was the next thing in order; and I think, stated that the clerks were ready to make their report. Dr. Patton

stated that he had the floor before the clerks, and that his motion related to the roll. The Moderator told him he was out of order. Dr. Patton appealed from his decision. The appeal was seconded, to the best of my recollection. The Moderator refused to put the appeal to the house, saying to Dr. Patton he was out of order. Dr. Patton then took his seat, and the clerks made their report. Dr. Erskine Mason then rose, and addressed the Moderator, saying that he held in his hand the commissions of certain commissioners, from the Presbyteries within the bounds of the Synods of Utica, Geneva, Genesee, and Western Reserve, which had been refused by the clerks; that he now tendered them (holding them up to view) for the purpose of completing the roll. The Moderator inquired of him if those Presbyteries were within the four Synods. He replied they were. The Moderator replied they could not be received, or in words to that effect. Dr. Mason then appealed from the decision of the Moderator to the house, which appeal was seconded. The Moderator refused to put the appeal, declaring it out of order. I then rose, and mentioned to the Moderator, that my commission had been tendered to the clerks, and had been refused; and I now demanded my seat, and that my name should be enrolled. The Moderator asked what Presbytery I represented. I replied the Presbytery of Geneva. The Moderator asked if that Presbytery belonged to the Synod of Geneva. I replied that it was within the bounds of the Synod of Geneva. He then said, 'We do not know you.' Mr. Cleaveland, of Detroit, then rose, and said, in substance, that as a Constitutional Assembly must be

organized at that time and place, by the admission of all proper members to their seats, and as it was evident that this could not be done under these officers, or as it was impossible to go on and constitute or organize the Assembly under them, he moved that Dr. Beman take the chair, which motion was seconded, and was put by Mr. Cleaveland. Dr. Beman rose immediately after the question had been put and carried, by what I should think a nearly unanimous vote. He was sitting near the front of the slip. A motion was then made and seconded, and was put by Dr. Beman, that Dr. Mason and Mr. Gilbert be appointed clerks. Dr. Beman, the acting Moderator, then called for nominations for the regular Moderator of the Assembly, when Dr. Fisher was nominated, and the nomination being seconded, and none other made, the question was put *viva voce.* Dr. Beman then announced to Dr. Fisher that he was elected Moderator of the General Assembly, and should govern himself by the rules thereafter to be read to him. The Rev. Dr. Mason was then nominated as stated clerk, and Mr. Gilbert as permanent clerk, which nominations were put by Dr. Fisher, and carried. Some paper was then read, or referred to, the purport of which I did not then understand. On the back of this, a motion was made to adjourn to the First Presbyterian Church. The paper was on the subject of the occupancy of the house, and signed by a Mr. Schott. I cannot state by whom it was read, but to the best of my recollection, it was by Dr. Beman. The body then retired to the Session-room of the First Presbyterian Church, the Moderator announcing that if there were any other commissions, which had

not yet been presented, they would be received there. After getting to the Lecture-room of the First Church, the business went on as usual."

The resolutions offered by the Rev. Wm. Patton, D. D., of New York, and referred to in Dr. Squier's testimony, were, with the preamble, as follows:—

"WHEREAS, The General Assembly of 1837 adopted certain resolutions intended to deprive certain Presbyteries of the right to be represented in the General Assembly; and whereas, the more fully to accomplish their purpose, the said Assembly of 1837 did require and receive from their clerks a pledge or promise, that they would, in making out the roll of Commissioners to constitute the General Assembly of 1838, omit to introduce therein the names of Commissioners from said Presbyteries; and whereas, the said clerks, having been requested by Commissioners from the said Presbyteries to receive their commissions and enter their names on the roll of the General Assembly of 1838, now about to be organized, have refused to receive and enter the same; therefore—

"1. Resolved, That such attempts on the part of the General Assembly of 1837, and their clerks, to direct and control the organization of the General Assembly of 1838, are unconstitutional, and in derogation of its just rights as the general representative judicatory of the whole Presbyterian Church in the United States of America.

"2. Resolved, That the General Assembly cannot be legally constituted, except by admitting to seats, and to equality of powers, in the first instance, all commissioners who present the usual evidences of their appointment; and that it is the duty of the clerks, and they are hereby directed to form the roll of the General Assembly of 1838, by including therein the names of all commissioners from Presbyteries belonging to the said Presbyterian Church, not omitting the Commissioners from the several

Presbyteries within the bounds of the Synods of Utica, Geneva, Genesee, and the Western Reserve; and in all things to form the said roll according to the known practice and established usage of previous General Assemblies."

CHAPTER VII.

CONNECTION WITH BELOIT COLLEGE.

The operations of the Geneva Lyceum having now been brought to a close, as related on a previous page, Dr. Squier, nevertheless, did not relinquish the noble purpose to consecrate his life and pecuniary means to the cause of Christian Education, and with a more special and immediate view to the raising up of ministers of the Gospel, as appears from the following statements which he has left on record:—

"In 1845, I attended as a delegate from the Presbytery of Geneva the Convention of Presbyterian and Congregational ministers, in Detroit, Michigan; and from representations then made me, and the views I then took of the commanding importance of Educational Institutions in the great western valley, was induced to extend my journey farther than Detroit, and visit the site of a proposed College or University at Beloit, Wisconsin. The country, the people, the conventions that had assembled on the subject, pleased me. In view of the Christian aspect of the whole matter, I resolved if a University charter was obtained, and the subject prosecuted in good faith, to throw in my influence and stick my stake there. In 1846 the charter was obtained, and in 1847, the corner stone of its present fine edifice was laid, and the College went into operation, in the instruc-

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tion of its preparatory classes. In 1849 I received the invitation of the Board of Trustees of the College to the chair of *Intellectual and Moral Philosophy* in the institution, and visited the ground in the spring of 1850, with my cherished friend, Rev. A. D. Gridley, of Clinton, to ascertain more fully the path of duty,—extending our journey thence into Iowa, and to the Falls of St. Anthony.

"On my return to Geneva, I accepted the appointment tendered me in the College, and in the spring of 1851 entered on its duties, taking charge of one recitation a day of the Senior Class, and giving a course of public lectures to the whole College (and invited hearers) in my department of instruction, and closing with an Inaugural Address on the morning of Commencement Day, on '*The Province of the American Scholar.*' The Address was published by the Board of Trustees, and that Commencement Day, by the presence of its friends, and the exercises of the students, and the favor of God, was one of much interest and advancement to the College. A Collegiate Freshman Class of sixteen was then entered for the next year, against a graduating class of three students."

It would seem, from a letter of Dr. Squier of July 2, 1845, addressed to those in Beloit interested in founding the College, that he participated largely in the labor of projecting it, and in suggesting the best methods of securing the end in view. His heart seems to have been warmly engaged in this new enterprise, as is evident from his proposition therein contained, to throw his

means largely into it, commencing with a subscription of ten thousand dollars, and to perform the duties of the Professorship of Intellectual Science and Divinity, and also to devote a portion of his time to the fiscal and general interests of the Institution, involving a traveling agency for that purpose. He proposed to bring his Library into the service of the Institution, as he had no children to need it, and states that as soon as the way should be clear for connecting himself with it, both he and his beloved wife would be gratified to give the remainder of their days to some nascent and promising institution of science and piety in the great west—to make a sort of child of it, and to do for it what they could, and leave to it the legacy of their prayers and means, mainly, as God should enable them, and mark out the line of duty.

This perhaps will be the most convenient place to insert the following letter:—

MIDDLEBURY, Aug. 20th, 1852.

DEAR SIR:—It gives me pleasure to inform you that the President and Fellows of Middlebury College, at their late annual meeting, conferred on you the HONORARY degree of DOCTOR IN DIVINITY.

Respectfully yours,
B. LABAREE,
Rev. MILES P. SQUIER, D. D. Pres't. Mid. Coll.

Dr. Squier's connection with Beloit College is thus described by President Chapin in a lecture delivered in the College chapel a few days after Dr. Squier's decease. It is remarkable that the lecture, which came

in a regular course of exposition of the early records of the Bible, closed with the translation of Enoch and its impressive lesson—as President C. remarks:—

"By a striking coincidence the Providence of God to-day brings this lesson very near to us, teachers and students of Beloit College. But yesterday, the announcement came that one who has been for years very pleasantly associated with us, whose venerable face we have seen and whose kindly voice we have heard often in this place, has just been called home; and here, where we were daily looking to see him again, 'he is not,' for on Friday, a week ago, 'God took him.'" * * * * *

"He fixed his home in the beautiful village of Geneva, New York, and after leaving his missionary work, was much engaged in efforts to establish there an institution of learning, to help forward the young men of that region in preparation for the work of the Gospel ministry. Although, through lack of general co-operation, that institution was not settled on a permanent foundation, considerable success attended the effort with reference to its direct object, as not a few men, some of them now eminent in the church, trained by his aid, can attest. The interest then manifested in the work of Christian education, he never lost. As he advanced in years and had more leisure, he occupied himself with metaphysical studies, for which he had a natural fondness, and was looking around for some institution with which he might be identified as an instructor. He thus became interested in the steps taken for the founding of Beloit College, and in the summer of 1849 received an appointment as Professor of Intellectual and Moral Phil-

osophy in this institution. In the following year, he accepted the appointment, having provided out of his own resources for the endowment of the chair. His intention then was to transfer his property and his home hither and come into close connection with our work But his circumstances at the East and the difficulty, at his time of life of adapting himself to the constant work of the class room, led him to change his purpose, and content himself with spending a few weeks of each year with us, giving instruction in his department both by recitations and by lectures."

"For the last five years, his health has been precarious and his duties here consequently interrupted. His last visit was in 1863, three years ago. In consequence of increasing infirmities, he then made arrangements to pass the work of his Department into other hands, though his name has still had a place on our catalogue, as Professor *Emeritus*. During the last two years he has been quite an invalid; yet, in April last, I received a letter from him expressing anew his interest and love for the College and the hope that he might be with us once more, at our approaching Commencement. In that letter, he speaks, as he was apt to do, of the great want and the great hope of the kingdom of Christ, whose interests lay always near his heart. He says: 'The times are big with interest—the West and the South are opening and the world indeed to the ingress of light and truth. Sanctified intellect is the order of the day. Christian civilization and the incoming of millennial times are the aspiration and the throe of humanity and the aim of the Providence of

God. Give us the men—*the men* we want. Money will come easier and is made faster.' "

The Lectures delivered by Dr. S., at Beloit College, were on the following subjects, viz :—

The Truth of Religion ;
The Method and the Acquisition of Knowledge ;
Mental and Moral Habits ;
The Value of a Philosophical Mind ;
The Value of Moral Science ;
The Generic Properties of Mind ;
Philosophy and Its Uses ;
Elements of Moral Science ;
Lectures on Subjects connected with his late visit in Europe.

The last act of pious and substantial regard which he performed to Beloit College, upon which he had bestowed ten thousand dollars in the endowment of the Professorship of intellectual and moral philosophy, was to direct in his will the transfer to the College of such a portion of his private Library as the President might deem suitable to enhance the worth and the usefulness of the Institution.

The following minute was adopted by the Faculty of Beloit College, July 4th, 1866 :—

WHEREAS, It has pleased the Heavenly Father to call away our loved and honored associate, Rev. M. P. Squier, D. D., late Professor of Intellectual and Moral Philosophy in this College, and whose sympathies, gifts, counsels, labors and prayers have been identified with the foundation and the building of the College,

Resolved, That while we unite with his more immediate family circle in sorrow, that we shall see his face no more, we also

unite in thankful remembrance of all the blessing with which his life was filled, and that we will cherish his memory as a part of the history of the College, and as an incitement to such enthusiasm in Christian aspiration, action, and thought as so eminently distinguished his life.

Resolved, That this action be communicated to Mrs. Squier, with the assurance that our sympathies and prayers are with her in her bereavement.

A few days after the date of the above document, a similar one was adopted by the Trustees of Beloit College, and a copy of it transmitted to Mrs. S.

Another tribute of deep respect and strong affection, is presented in the following communication:—

BELOIT, Wis., July 13th, 1866.

MRS. M. P. SQUIER—DEAR MADAM:—

At the regular annual meeting of the ALUMNI ASSOCIATION OF BELOIT COLLEGE, held last Tuesday, the following resolutions in regard to the death of our dear friend, Prof. Squier, were adopted: and read at Commencement dinner:—

Resolved, That we, the Alumni of Beloit College, have learned with profound sorrow of the recent death of Prof. M. P. Squier, and that in view of this sad event we desire to record our grateful remembrance of his labors, prayers and large-hearted liberality in behalf of Beloit College.

Resolved, That we who were his pupils cherish the deepest respect for his memory as an able and faithful instructor, and that we also remember with the liveliest gratitude and affection the kindly courtesy and ever active friendship which his social intercourse with us ever evinced.

Resolved, That in his long life of devotion to truth, in his unaffected piety and untiring efforts in the cause of general education and morality, he nobly illustrated the character of the Christian gentleman and scholar.

Resolved, That we extend to his bereaved wife the expression of our earnest sympathy in her deep affliction, while we rejoice with her that a peaceful and happy death closed so fittingly a life filled with Christian faith and earnest labor.

Very Respectfully, your obedient servant,

S. P. Fitch,

Sec'y B. C. A. A., Pro tem.

To the above minute, we take the liberty to append the following extract from a touching private letter of condolence to Mrs. S., ftom Prof. Porter, of the College, bearing date of July 2d, 1866 :—

"We feel, very dear friend, that we too are mourners with you. We have lost a revered and loved associate, and a warm-hearted, sympathizing friend. His personal interest in each one of us, his intelligent and earnest sympathy in our work, the assurance of his prayers for our success, all were precious to us. And yet surely we have not lost these. Who can tell with what interest in this great work, and with what clear and enlarged perceptions of its relations to Christ's kingdom, he may even now be bending over us. And the memories of what he was will live and cheer us as long as God may spare us.

"You need not the assurance, dear Madam, of our true, deep sympathy with you in your great loss. He, who has gone by your side so many years, the sharer of your joys and sorrows, a part of your very life, has crossed the river, and left you to linger a little while on this side. He has gone from your sight and care; and yet he is not far away,—just on the other side,—and he will wait for you; you will not be long parted from him. You will

be lonely, you cannot help that; but you will not be alone. The Saviour will be with you, with his rich consolations and love; the memories of the dear departed one will be with you, precious and blessed memories; and the hope of the reunion soon on the brighter shore, will not let this life seem very dark;—will gather round the few steps you have yet to take some of the light and peace of the blue hills beyond the River."

CHAPTER VIII.

VISIT TO EUROPE.

In the summer of 1861, Dr. Squier made arrangements with the late Dr. Robert Baird for visiting Europe, and for attending the meeting of the Evangelical Alliance, that was about to be held in Geneva, Switzerland. This led him, while abroad, to study with profound interest the aspects and institutions of the old world. He also vindicated in an able and manly speech before the Evangelical Alliance, the justice and humanity of our late national struggle with the great Rebellion. After his return, he prepared, and read to private circles of his friends, several attractive and thoughtful lectures upon what he had seen abroad, and these will be found in subsequent pages of this volume.

The following extracts from his journal, together with his papers on "Geneva and the Evangelical Alliance," and on "the American Meeting" there, will be read not without deep interest. He sailed, in company with Dr. Baird, on the steamship Fulton, August 19th, 1861. In his journal he writes:—

"We had quite a religious element on board, and evening worship was attended daily in the ladies' cabin. Divine service also on the Sabbath. Dr. B. preached on the first Sabbath and I on the second. It was interesting to observe the progress of religious convictions, or

of the manifestation of them as the voyage proceeded. At first but few attended the daily service, and there was an easy, jolly and irresponsible and careless look on the face of the crew, and the passengers, which gradually changed to respect and marked attention towards those who had confessed themselves on board to be the friends and followers of Christ. The benevolence and grace of some Christian young ladies, in their kind and assiduous help to the sick and suffering, contributed greatly to this result, and our last Sabbath's service was attended by a large share of the passengers, both of the first and of the second cabin."

Sept. 5th, 1861, Geneva, Switzerland. "I preached on Sabbath evening last for Rev. Mr. Sawtell in the American Seaman's Chapel, at Havre, to a full and attentive audience; felt much at home in the pulpit, and hope some serious impression was made. It was communion day, and I took part in the services at the table."

"A general levee is attended every evening here, (in Geneva) during the meeting of the Alliance. I came near being a lion at the one at Dr. Lombard's, on Wednesday evening. Dr. Baird introduced me to Pastor Barde, of this place, as from Geneva in America. He went off in ecstacy, took me in his arms, kissed both cheeks, and called the attention of ladies and gentlemen to my wherefrom, and they came up to me, file after file, for introduction, and shaking of the hand. On Friday evening was another large levee in the grounds and gardens of Mr. Ezzard, a wealthy gentleman—thousands present—singing—tea and coffee from a long range of

counters—and preaching in different languages, from different stands."

"We have a great meeting here—said to be the largest by far, and has the largest number of great men—professors and scholars of all nations. I have speculated a little on the various nationalities, and I think, from a comparison all around, that the German meeting this P. M., at the Oratoire, presented the finest collection of heads and busts, and showed the most general cultivation in appearance. But, it is as a whole one of the most cultivated assemblies I ever saw. Everyone is very polite and obliging. I have quite fallen in love with Baptiste Noel, of London, and with Pastor Fisch, of Paris, and with Sir Culling Eardley, and other Englishmen. They all thank us for the statements and explanations made by us; and they say that these will help very much to put the Christian mind of England and of the Continent right in respect to the present struggle in America. They desired us to go to England and talk so there. All here have their sympathies with the North, and think that God means a breach upon slavery."

"Politics are not much here, or in Europe now, with the great body of educated men. There is a more intense intellectuality,—they are deeper in matters of science and religion. The general mind of classical, thinking men is more spiritual, more involved in the problems of science—less practical—less absorbed in actual things,—they live more in history and have a wider range of intellectual associations,—they are scholars, biblicists, theologians, authors,—with a quick sense of

reputation as such, and many of them living on the fruits of their works. I have come in personal contact with some of them, but here they are swarming by thousands,—and one only wants to come to such a convocation as this, to find out that the U. S. A. are not all the world. And yet I am surprised almost, at the respect and tenderness and affection in which our country is held here, and spoken of and prayed for by members of the Alliance."

Dr. Squier makes brief mention in his journal of what he saw in Italy—in Turin, Genoa, Leghorn and Florence. He says:—

"I saw more grapes yesterday than in all my life before,—the country road-side full of small trees, and each with two grape-vines now hanging full, and just ready for the vintage;—mostly blue, some white."

Florence, Sept. 18. "We are at the extreme south of our proposed route, as the heat and the malaria keep us from visiting Rome, judging in our case that discretion is as good as valor. We have had a good view of the great exhibition, and of the choicest gallery of paintings and sculpture, excelling anything of the kind I have seen."

Lyons, Sept. 23. "This is a city of 400,000 inhabitants—the second in France—very handsomely built on the Rhone and Soane, which unite at its base, and flow on to the Mediterranean. I have seen here the palaces in which two of the Roman Emperors were born. Besides, I have bought for my wife one of the best umbrellas in France, which I shall borrow for a while to keep the rain off, so that she may feel she is protecting

my head henceforth against all the storms of Europe to which I may be exposed."

Paris. "Went out to-day to the American Chapel and saw a fine congregation; heard a good sermon from Rev. Dr. McClintock on the subject of the American War. Much sincere and fervent prayer, I hope, was offered before and after the sermon. I trust the day has been widely and faithfully observed in Europe as well as in America; and may the Lord turn this War to account in the methods of His redeeming Providence."

"Have visited to-day the grandest point in Europe that I have seen yet; it is the "*Triumphal Arch*," on one of the great thoroughfares of Paris, and two miles west of the Palace Royal and the Tuilleries. It spans the magnificent highway, and is perhaps 125 feet high, stands on an eminence somewhat,—is written largely over with the names of victories and generals, &c. It is one of the most complete and perfect structures in stone-work I ever saw. I ascended it to the top by a stone stair-case with iron railing, and should think the apex 100 by 70 feet broad. *There* is furnished the best view of Paris and its environs and country; all now in richest attire and fullest glory, just washed down with a shower. The main avenue, leading out from the city centre two miles, twice as wide as Broadway, and filled with carriages under and beyond it, and then eight other streets dividing the circle and making it—the Arch—the centre; and villas and gardens and spacious promenades on every side, and les Monts Maitre and Morency and the Seine a little in the distance, and all the Palaces and Churches and Monuments of the city under the eye.

Well, unpoetical as I was, I could not leave until after 4 P. M., when the physical man quite demanded something more substantial.

"Midway to the Arch we passed the Egyptian Obelisk, 70 feet high, and on a pedestal of 30 feet, all covered over with hieroglyphics,—whose bringing (the Obelisk) and whose raising were such a triumph of science and skill. There is also Napoleon's Monument in Place Vendome, 140 feet in stone, with a stair-case inside, and the whole column encased in bronze, with inscriptions of battles and victories, and surmounted by a bronze statue of Napoleon on the top. A splendid band of music was playing at its base as I passed, most exquisitely. The French certainly know how to make the most of this life by way of the fine arts; still they have not the deep, liquid, mellow sky of Italy, nor its silken language; and have got the way of sinning with the least conscience of almost any people."

Sept. 29, 1861. Paris. "Went over to the 'Gallery of Paintings' and Fine Arts in the Palace of the Tuilleries, and spent most of the day there, and about the gardens of plants and flowers yet in full bloom, geraniums and all. How you would have enjoyed them! I examined 'Les Champs Elysees' more fully and got around to dine at my restaurant at 5 P. M. Next day examined the Royal Palace and L'Hotel de Ville, which are historical celebrities and the last a magnificent specimen of the fine arts in architecture. Passed by some other monuments to that of the Bastile, dedicated to the glory of France and the citizens of Paris, for victories, &c. I took an omnibus and upon the roof rode thence

the whole length of the old Boulevards of Paris, to the Madelaine church, some two and a half miles, for three sous. This is cheap certainly, you will say. That church, too, is one of the finest in Paris; is of Grecian style of architecture. At 5 P. M. we went to dine by invitation with pasteur Fisch and lady who had been in America, and who were full of American ideas, where we spent the evening very pleasantly, getting back to our Hotel at 10 P. M."

"Sabbath: Dr. B. preached at his American Chapel, two or three miles out, but I took my Testament and went to *Notre Dame*, the old cathedral, and 'mother of us all.' It is a huge Gothic pile, but the worship was very insignificant and small, and waited on but by few, and they quite of a low and poor class. One first-class Yankee congregation is worth a regiment of such ones. Romanism, supported by the state, must run down before increasing light, and then some Whitfield under God will get the people. I mounted, by stone stair-case, to the balcony and towers, 250 feet, and saw all Paris again, from a point two and a half miles away from the Triumphal Arch. Finding a chair in the tower, I sat down and read my Testament, and prayed for the city under my eye, so much given to idolatry, and for France and Europe and the world, not forgetting my own beloved country and friends and you, and had quite a meeting there in one of the towers of old Notre Dame; and who should meet me there and then but a young friend who knew me at Beloit, a son of Mr. Walker, of Chicago, who now is travelling in Europe. So we sat down together for half an hour and discoursed on the things of this and the coming world. Cut off from the

privileges of social worship, I have tried to keep my thoughts heaven-ward, and to gain instruction from the Sabbath habits and customs of the multitudes around me."

"Monday, Sept. 30. Have to-day, after feasting a little on the glories of the Tuillery Gardens, taken a cabriolet, and visited 'Le Bois Boulogne,' a wide range of grounds and parks away beyond the Arche Triomphe, and then 'L' Hotel des Invalides' and the parks,—then the Pantheon, and church St. Sulspice, and round to the Bastile, and, by my favorite omnibus ride to my Hotel. I find myself invited to dine to-day with our ambassador, Mr. Dayton; Dr. Baird, also, but he is engaged elsewhere, and I shall have to do the honors of the occasion. To-morrow we leave for London. I hope there to find cousin L. and a letter from my dearest earthly one. If both fail it will be an argument for looking America-wise before long."

Paris, Tuesday, Oct. 1. "Had a magnificent time at Ambassador Dayton's at dinner last eve, and your humble correspondent was treated with all due respect. Mr. D. requested me to implore the Divine blessing, and the dinner went on in true *French* style,—course after course,—soup, fish, roast-beef, chickens, pudding, fruit with wines, claret, sherry and champagne. Left table about nine, and tea was served about ten; and half-past, we walked two miles home. Dr. B. called for me. The party not large, consisting of the family of five, and four or five others,—Americans,—and it was quite refreshing to hear and talk mother English."

"To-day have given the news-room at Monro's a long visit, and then devoted the time to the Palais d' Indus-

trie. It has a splendid collection of paintings and other works of art; has some fine statuary."

London, Oct. 3, 1861. "Have pleasant quarters in Northumberland street, close by the Strand and Charing Cross, Nelson's Monument and Westminister Abbey, Parliament House; but no *cousin* and no *letters.* The structures are massive and heavy, and the grounds less ornamental than in Paris, and yet there is much of history and grandeur in them. The Thames is more of a river than I supposed, and the bridges over it are more colossal in their architecture. Saturday is the day for a free visit to the Parliament Houses. One might spend a month about London, as about Paris, but I can see from samples what the whole means, and I find riding through this rich agricultural country at this magnificent season of the year, quite as interesting as the sight of the capital."

Friday, Oct. 4. "Was at the Turkish Aid Mission Rooms to-day. Mr. Birche read me a letter just received from Dr. Dwight of Constantinople. He has been absent eight months among the Missions in Turkey and Persia: is just returning to America by Paris and London, with three daughters, and two or three other ladies.

"Met our friend Rev. Mr. Garnet (colored) on the walk to-day. He has come over to enlighten England on the American question.

"Have had a boat-ride on the Thames to-day, and had a view of London and other bridges; of St. Paul, the Parliament Houses, and of other monuments and sights too numerous to mention.

"I shall have something to say to my friends about

Europe when I get back, though I despair of seeing the whole, or indeed, very largely of it. A few central points are enough, as marking the characteristics of the different countries and people. I shall have got some new ideas and experience. If I shall have accomplished only the bringing out of the American question at Geneva, and secured the large and kind-hearted response of the Conference, and the consent of view, and the gush of feeling which attended that matter, &c., it were worth all it has cost as yet."

London, Oct. 5. "I devoted the morning to the Parliament House, inside and out; thence to the interior of Westminister Abbey; and really in its monuments and records of the dead, royal and not royal, for a thousand years back, it exceeds anything I ever conceived of. This P. M. I have been out to St. James, Green, and Hyde Parks, Buckingham Palace, and the general region of the nobility, and really I begin to feel that I understand London like a book, and may get out of this dank atmosphere, and hie away to Oxford and Scotland the first of next week."

Sabbath, Oct. 6. "I went first to St. Paul. Congregation small, in one nave of the building,—worshipped a little,—looked at the gorgeous architecture,—arches, domes, statues, pictures,—and left for Spurgeon's church. Got there just in time, and by special favor was taken by a back way right on to the platform with the speaker, and within fifteen feet of him; and in front of an audience of four thousand people, in three tiers; heard all, and was taken into his private room afterward, and had quite an interview with him. He is only twenty-seven

years old; his sermon was not great, but kind and faithful in spirit, and had some fine passages in it. He asked me to come to the communion in the evening, but I told him it was too far away from my lodgings. He is an open communion Baptist. At 3 P. M. Dr. B. and I went down to the Westminister Abbey, partly for the preaching, and partly for the music."

Oxford, Oct. 7. "Left London to-day at ten, and came hither, over sixty miles, and have really tired myself out among the Colleges, (nineteen) and four halls of a higher grade. It is a city of colleges, with magnificent foundations, and rich and ample arrangements. One must see them to appreciate them."

"I have found the gentlemen of the colleges very polite, and ready to show whatever I had time or strength to see. They are about 1,600, all told, and literary men enough about in connection, to make in all 2,000. The town exists mainly for them, and strangers are attracted to it as a literary centre.

"Have come through a rich farming country to-day, up the Thames and its tributaries; Reading, and other towns. Expect to leave for the North at 9.30 A. M., to-morrow."

Oxford, Thursday, 10. "Well, I overdid on Monday, and have concluded to give up my Northern jaunt, and spend the time more at ease around here and on the way to Liverpool, against the time my ship sails. A kind gentleman, to whom I had a letter here, and who resides a little out in the country, and who loves Christians for Christ's sake, has benevolently invited me to

spend a few days in his family, and I have consented to stay till after the Sabbath."

Friday, A. M. "I find myself getting over my ill turn, but think I did well to give up my journey to the North country, and around about. The gentleman, Joseph Warne, Esq., is Postmaster at Oxford; has a carriage, and we have delightful drives in the country. He is in feeble health, and not in much business, and seems to have taken quite a liking to your honored spouse. We went to the tailors yesterday for a suit of clothes, so you may see me, if I live to get home and we meet, dressed like an Oxford Professor, for I let them have their own way about it. I took a walk at 1 P. M., with a son of Mr. W. to the old parish church of Isling, one and a half miles away. It has stood there ever since the Norman conquest in the eleventh century, venerable and grotesque. We came home by a lane along the banks of the Thames."

"P. M. I have been to town to-day to visit some of the curiosities not before seen. Among them the *Bodleian Library* of 500,000 volumes, and gallery of paintings, and sculpture, and models, and busts, and heads, and full length figures of all the celebrities of the kingdom since the time of Alfred the Great, in all their peculiarity of drapery, of costume, &c., of their respective periods. I spent nearly two hours in the Gallery. One thing interested me much. It was an exact model of the Parthenon at Athens in Greece, which, I found too, was the model of the Madelaine church at Paris, which I had much examined outside and in. I went also into

the Theatre, (as they call it,) where all the *honorary degrees* of the University are conferred.

"And now, as you may see, my face is fully set for America and home. I wish to stop a little on the way to Liverpool, and to have some two or three days there. October is said to be a good month to cross the ocean in, but I am not unmindful of the perils of the way. I commit my way to God, and try to feel safe and happy in his hands. We are always in danger, more, perhaps, on the water than on the land. The earth is hung out upon nothing, and is, with all upon it, dependent upon God's care. We cannot get beyond His promises or His care. You are praying for me and committing me to a faithful and covenant keeping God, and other friends are, and I trust to be brought safely to you and to do something yet in the cause of God, before I go hence. I leave it, we must leave it, we will leave it, and rejoice to leave it with Him. God has already granted us a long life, even to the full age of man. Many dear ones have gone before us. Oh! perhaps you too have gone before me, and *I*, *if* I should soon go hence, may meet *you* too among the beloved ones that have gone home. Oh! for the sweet visions of faith and hope. Why not? God is good. He is our Heavenly Father. He is reconciled to us in Christ. It is his good pleasure to give us the kingdom. He is not willing that any should perish. His heart is for our salvation. He says, 'Fear not,' and we will leave our bodies and our souls in His hand and care, and fear no evil, and confidently trust, and joyfully expect, and anticipate that when the changes and chances of this earthly pilgrimage are over,

whenever, wherever, however, we shall be gathered, through riches of grace, to the rest that remaineth for His children on high."

"Oct. 13. We dined by invitation at Abingdon yesterday, and had a very intelligent and pleasant visit. Met a very pleasant gentleman there, having the most splendid and expensive Library I ever saw, and who kindly spent most of the P. M. in showing me the curiosities of it.

"To-day was Convocation day at Oxford University in all its colleges and foundations. The heads of departments, Professors, Masters, and Pupils, more or less, met in St. Mary's church and listened to a sermon from the celebrated Dr. Pusey, the Father of Puseyism, and much known in our country. As I was an American clergyman, I was admitted among the gownsmen, and had a good seat; was much interested in the discourse, which was a full hour long. It was really a very labored and able production."*

"Tuesday, 4th. I am now at Birmingham, in the midst of all the manufactories and soot and smoke of this great centre of coal-dust, iron, and the mechanic arts. I went into Oxford from Mr. W.'s at Fair Acres, in the morning of Monday, and was invited out to tea at Mrs. Wyat's, the mother of Mrs. Warne, and met two of her sisters, and they talked to me almost unmercifully about America. To-day I left my friend at eleven and came on here, a little less than half the way to Liverpool. As I have concluded to take counsel of

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* See paper on "Rev. Dr. Pusey at Oxford" on a subsequent page.

prudence, and reserve strength for the voyage home, and have time to linger on the way, I divide up the route a little. I have come through a most inviting country to-day. If all England is like it, I do not wonder that the people are proud of their agriculture and their homes. There is a peculiar richness of verdure in the grass, and the trees, and hedges. The cattle and sheep, which are in great abundance, seem to be up to their eyes in fat pasture. Towers and church spires are very numerous, and the gentle undulations of hill and dale present a very fine appearance. This place affords but few attractions, so uniform and so smoky, I was almost sorry my ticket did not carry me farther. Still many parts are well built and airy. I went through the market and bought some little remembrances of it, and am now quietly writing in my apartments in the Stork Hotel on the square. Have seen one fine old temple here to-day, and walked in its church yard, full of the mementos of those who have passed away. I thought in Westminster Abbey the other day, Oh! what a history and record have all these, since the date of these sepulchres, and their habitation in the flesh. Verily England remembers the dead. France celebrates the living and the future."

"I am getting somewhat animated in being homeward bound, and yet, I have some dread of the sea, notwithstanding our pleasant voyage out. The Lord made it and made it to be traversed, I suppose, and we must trust him in its use. Taking all precautions, for good craft and good seamen, we must go down to it in ships and do business in great waters, and accept among the

changes and chances of life, the perils the subject involves."

"Chester, 3 P. M. Wednesday. Left Birmingham at 11 A. M., and have had a magnificent ride of something less than 100 miles. Am now but fifteen miles from Liverpool. I took first-class car as yesterday, which is vastly more convenient, though a little more expensive. I was alone in the car of six sittings, with none to disturb me or my surveys or musings, and must say that I think it my best ride yet. I was lord of the manor and monarch of all I surveyed, and was taken, doubtless, for some great one, as they stared at me sitting in state and alone in my glory. The first thirty miles were a succession of manufacturing towns as far each way as the eye could reach, with tall chimneys continually belching out blaze and smoke. Then succeeded about twenty-five miles of rather the handsomest farming land,—Shrewsbury,—and then some not so good, and another range of manufactories. Then we approached the border of Wales, and ran across a corner of it, and saw something like mountains; though this whole way from London is far more level and champaign a country than I had supposed. The finest, and largest, and richest valley yet, opened upon us as we crossed out of Wales into Cheshire—famous for Cheese—and came down to Chester. I took a carriage and rode over the town this P. M. to see its celebrities, such as the splendid old gothic Cathedral of 1000 years, the old walls of nearly equal antiquity, the Castle, Charles the Second's Tower, the modern race course of Ten Brock & Co. Shall go on to-morrow and fit up a little for the

voyage home, and pray for a good and prosperous passage. I hope to hear from you at Liverpool. If I should not, I will still hope on that all is well with you, and that you are praying for my safe and speedy return. I begin now, as sight-seeing is getting over and I am getting over my breakdown from overdoing at Oxford and before, to meditate a little how I shall make myself, perhaps, or the world, or any part of it, or my friends, the wiser by my visit to Europe, should the Lord spare me to return and mingle again in the accustomed circles of life."

"Liverpool, October 17th. This is, as you would expect, quite a matter-of-fact, business-looking town. I have bought a map and guide book of it, which show it to fair advantage. Some churches look well, and I expect to mount the Town Hall to-morrow, from the balcony of which a fine view is said to be given of the city and its surroundings. The most remarkable thing here is doubtless the extensive docks in the Mersey, a good profile of which is seen in the map. I find it depresses me somewhat not to hear from you at this point, and not to know anything recent about you. But I know you are in Divine keeping in some world, and that we shall meet again somewhere. I will yet hope in this life, and have some years of sojourn and comfort and progress here, and to do something yet for the Master. I shall find it better for me to be busy, if I can, and I propose blocking out some topics, with jottings by the way, that I may fill out, perhaps, more fully afterwards."

"Oct. 19th. At 12 o'clock to-day we bid good-by to Liverpool and England, only that the hills of Holy

Head and Wales appear in the east as we are turning away westerly for the coast of Ireland and Cork to-night. We left in a fog, with smoke, and a breeze from the east, but it has cleared up and the sun is bright and cheerful, and the Irish Channel is smooth as a river. We have over one hundred passengers and quite a sprinkling of ladies. One gentleman from Boston, with whom I traveled from Paris to London, very pleasant and companionable. I find two sons of Mr. Stokes, nephews of Wm. E. Dodge, of New York, aboard, who are very pleasant.

"Lat. 49, Lon. 35. Sabbath. It was arranged yesterday to have services to-day at eleven, and that I should preach. The rules of the company require the service of the Church of England, and good Br. Grassette, Rector of the Cathedral church, Toronto, Canada West, is to read the service. At the time the dining cabin was filled and the service read and solemn, and I preached the sermon I last did at Geneva to an attentive and interested (as I think) audience, and I hope a benefitted one."

"Thursday, 7 P. M. To-day dined together for the last time, and it was whispered around that there must be a speech, and all hands looked to me, and so I made a few remarks on the favorable voyage, &c., and passed to an appreciative sentiment of Capt. Anderson, his officers and crew, and the gentlemanly stewards by whom we have been served, and three cheers for the good old ship that has brought us so safely over. All went off merrily, and the Captain made a brief and handsome reply.

CHAPTER IX.

CONTRIBUTIONS TO THE PRESS.

For several years Dr. Squier has been in the habit of sending an occasional article to the American Biblical Repository, the Bibliotheca Sacra, the Presbyterian Quarterly and Theological Review, but more frequently to the New York Observer, and the New York Evangelist, some of which articles are reproduced in the present volume. Several were written in the two last named journals, in vindication of the philosophical and theological views presented in "The Problem Solved," and which display not a little of that profundity and acumen which characterize this class of his writings. It was his intention to republish these in a volume, with other writings, but as the same considerations and arguments will be found embodied in other portions of his writings, now being published, it is thought best to withhold the former, except so much as may be required to indicate the purpose and scope of the volume.

As a writer, he is most prominently exhibited in the volume entitled "The Problem Solved, or Sin Not of God," published in 1855, and in the somewhat larger, much more popular and useful volume, entitled "Reason and the Bible, or the Truth of Revelation," published in 1860.

The former attracted very general, and, in some cases, severe criticism from the religious press. No intelligent reader of it will question the statement, that it is the production of an acute, vigorous and profound thinker—an eminently original and suggestive work—an excellent instrument of intellectual discipline to one who shall attempt to sound its depths, and follow the entire length of its line of argumentation. There has been, indeed, a question raised with regard to the satisfactoriness, and logical accuracy, and conclusiveness of the work, and the justness of the claim which the title assumes to the merit of having solved one of the most difficult problems that has ever employed the ingenuity and vigor of the human mind.

For example, one of the critics contends that the sum and substance of "The Problem Solved" amounts to no more than the generally received opinion that man, and not God, is the sinner. The state of the question may be learned from a few extracts on each side. And, first on the side of the critic in the "N. Y. Evangelist," as follows:—

"The confession of Faith has solved the same problem in very explicit words: 'God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away but rather established.' This is just what we believe. We have never supposed God to be 'the author of sin,' in any sense that implies criminality, or attaches to him its

blameworthiness, or makes it his act or moral state. Sin is a phenomenon in man, and of him, and not in God. The confession of Faith holds this doctrine; the Evangelical pulpit has ever preached it; and hence, on the purely *subjective* side of the question, we do not see that the author of 'The Problem Solved' has made any new discovery, or stated any new idea. Who believes that sin is God's 'method' or 'arrangement' or 'preference,' in any sense that supposes Him to be a partaker in its criminality? Nobody that has any claim to be a Christian, or to credit the testimony of the Bible. There is no such theory extant in the church, or taught in her schools of theology, to be exploded by referring sin to a cause 'in the finite.' We repeat, man is the sinner, and not God; sin is the state of man, and not of his Maker."

"This statement, however, so easily made, and so generally admitted, does not reach the real 'problem,' with which speculative theology has had to grapple in respect to the origin of moral evil. It is merely a statement of what is true in the *subjective*—in man. It simply answers the question, Who is the sinner? Besides this, there is another question, emphatically *the* question which the author of 'The Problem Solved' has scarcely touched, and upon which we do not see that he has thrown even the first ray of light. Let us state this question. What is the true exposition of the fact that such a being as God himself, infinite in knowledge, power, benevolence and holiness, has constructed a system of existence, and still upholds it, in which moral evil exists? Why has He admitted sin into a system of which He is the sole

author and supporter, and which therefore of necessity is dependent upon him? To find sin 'in the finite,' and refer it to 'the finite,' is no answer to this question. Let it be remembered, that this very 'finite,' in the utmost comprehensiveness of its being, faculties, laws and conditions, is the product of the Infinite; that it is not a self-originated, nor a self-sustaining concern, but entirely dependent upon the God who made it. How then comes it to pass that he is the author and supporter of such a 'finite,' with his eye upon its historic development in the form of sin, so extensive and desolating as experience and revelation abundantly prove it to be? Let this 'problem' in the 'objective' be 'solved' by some theory, proved to have its positive verity in the mind of God, and then we shall know something about the subject. Beyond all debate, there is just such a question that may be started. Let any one think what God is, and what are his necessary relations to the universe, and what man is in the actual manifestations of his character, and he can hardly fail to meet the inquiry. It will dawn upon him in spite of himself; and we are sorry that the author of 'The Problem Solved' did not face the real issue, that has so long engaged the attention of theologians. Had he done this, he would probably have needed many more chapters and pages, before announcing the 'Problem' as 'solved.' We do not object to the psychology or theology that makes man the sinner; let the proposition be proved, we care not how strongly; but to offer this as an explanation of sin considered as an event in the moral government of God, is simply dodging the whole difficulty."

"For ourselves, we must say that we have no theory on this subject to present, and therefore none to defend. We have never yet solved 'the problem;' and judging from our own experience, as well as from the efforts of others, we expect to die, leaving this as one of the secrets that 'belong unto the Lord our God.' That man is a sinner, we have no doubt; nor do we doubt whether there be a God—a great causal and governing 'Spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth.' These perfections of the Supreme Being we always assume as sufficiently proved, and therefore never to be called in question. What such a God would do, we cannot tell *a priori*, by simply reasoning from his attributes. We cannot tell what kind of a world he would make, under what circumstances he would place moral agents, or whether sin would be in or out of a system originating from his creative power."

To the above extracts, the author of "The Problem Solved" replies, in part, as follows:—

"It is no part of my object to attempt, for the thousandth time, to frame excuses for God's introducing sin into his plan for a universe, but to deny that he has it *there* at all, and to give my reasons for this position; not to reiterate the common belief, with my reviewer, that 'God is not the author of sin, *in any sense that implies criminality*, or attaches to him its blameworthiness,' but that He is so *in no sense whatever*; that sin is no part of his economy, and lies no way in his plan, method or primordial arrangement for the universe; that it is in no sense of his proposition or an integrant in his meth-

od, and that he sustains no relation to it, either in a scheme of things or an actuality which is not aside from it, and contrary and antagonistic to it; that it is not here by his *decree* or permission, but with the consent of neither, and that he is taking the best methods against it in probation and retribution. And this I attempt to establish by the first truths of reason and the Bible in view of the attributes of moral government, as well as of the moral convictions, and the teachings of common sense. Does my reviewer hold thus, and so agree with me, and is this the common doctrine? If so, I much rejoice at it, as it shows at least the possibility of light, on the subject of the Divine relations to wrong, and of the solution of the problem of sin, on principles consistent with honor and right in the Deity."

"The passage quoted in the review from the Confession of Faith, is doubtless built on the following passage of the Bible:—'Who worketh all things after the counsel of His own will,' which is the same as to say that God acts from the resources of His own intelligence, does all His works from the necessary perfections and sufficiency of His own being. And if the Confession of Faith agrees with its authority, it does not include sin among the things ordained of God, as it is no work of His. The purposes of a being primarily respect his own acts, and is the mental condition of them. All sin lies in a purpose. It is not a thing, an effect or event properly, but is an attitude or state of the will. It inheres in a cause; and is by limitation precluded from being the purpose of the Infinite. And if this is the sense of the Confession of Faith at this point, I am

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happy in a cordial assent to it, and to all its correlates. I do but affirm that sin is without the decree or arrangement of God for it, in any sense; that it is no part of His scheme of things; that He meets it as he finds it, in the method and agency of others than Himself, in the way of a pure and unyielding antagonism, as infinite wisdom dictates, and gloriously as the end will show; that the account of the introduction of sin in Genesis, is legitimate and appreciable; that the prohibition there given is the exponent of the whole will of God in the premises, and that it is checkmated by no 'decretive will,' or primordial arrangement of God, antagonizing and discrepant therewith, and which would be a dogma, that would show the sin of man, on the last analysis, to meet the mind of God, and be His own perfect way in the moral sphere, and which has been the dogma which has created all the difficulties in the common theology at this point. Does the reviewer agree with me here, and does the Confession of Faith but corroborate these views —then surely I ought to be content."

"When the reviewer has thus disposed of the book as mere common place in his view, and as eddying in the vortex of all received opinions, he sinks to a deeper level of truth, and strikes into the real theological question and difficulty to which the book relates, and concerning which it treats. But he does this *de novo*, as a superadded thought of his own, and as quite beyond the depth of the book or the conception of its author. I may surprise him if I say, he has now just reached the precincts of our subject, and got to the point in hand. The question is on the *real relations* of God to an econ-

omy of sin and wrong; and whether he has *ordained such an economy at all*, or whether it is here without him, or his proposition of it in a scheme of things—is here as the method and scheme of another, and in every sense against the will of God. This is the subject matter of the book, as an ultimate truth. It lies just here. There is not a sentence in it that is not designed to bear on this point, and in some way to illustrate and familiarize the mind to the necessary truths of reason and the Bible which determine it. The question is merely one of fact, whether sin has its proposition in the plan of God, or must find it elsewhere. The reviewer *assumes* that it is of God, and then *assumes* that God is good notwithstanding. He says that he 'has no theory to present on the subject.' But indeed he has, and has presented it, and takes more than the last half of his article in stating and adjusting that theory, so that it shall be as little offensive as may be to the terms of reason and the moral sense. He does hold that God is the author of sin, in the sense of proposing and ordaining it in a scheme of things; that it is His way of the Universe; that there is just as much sin and wrong in earth and hell, as much infraction of His law and resistance of His will, as He has ordained, as lies in His plan, and as, on the last analysis of the thought, God would have; and then seeks to quiet the conscience by the quotation, 'Even so, Father, for so it *seemeth good* in thy sight.' Yes, this is his theory; and so inscrutable does it appear to him, that he does not attempt to give a reason for it, and he thinks no man will be able to. In this I certainly agree with him, and fully believe it will be forever

beyond the ken of man or angel to appreciate such a dogma, or holding to it, to vindicate the ways of God to the intelligence he has given us. This is the reviewer's theory, and he shows quite the ordinary adroitness in using all the common methods of speech, in trying to render it acceptable, and in parrying the assaults of reason and our necessary laws of belief upon it. But what is more to the point, he insists that it is *my theory* too, and that I ought to have written a larger book to make it plain. Now, I shall do no such thing. That is the dogma which has held the Evangelical Church spell-bound in the antinomianism of centuries, and long enough already. I do not hold it; I repudiate it, as I would every method of foisting 'the works of the devil' into the plan of God, and making them ingredients in the perfect methods and ways of the Infinite. My book is on the other side, and in my judgment, is large enough to contain the principles of the belief I entertain in this matter. It is my reviewer, and not myself, who believes that sinning is fulfilling the decrees of God. Let him prove the fact, that all the wickedness in creation is ordained of God, and exists by His permission and consent, before he troubles himself more about the theory of such a fact, or the impossible reasons for it, or resorts to further disclaimers and abnegations, to ward off the blows of skepticism not only, but to repress the inevitable verities of the human mind. I hold the dogma to be a needless assumption and an obvious logical fallacy. I do not believe that sin exists through Divine ordination and consent. It is the inherent liability of a moral system, but no part of the economy of God. It

is the abuse of a moral system, and not a part of it, or the fulfillment of the design of its author. It is through another economy than that of God, and from another quarter. 'It is impossible but that offenses' may 'come,' as it is true that they have and do; but when they do come, it is through the aberrations of finite cause, in which aberrations is nothing of God. They may plead no Divine *decree* or *arrangement* in their behalf, and no Divine proposition or consent in their being. God's relations to sin are all on the other side, and are unique and characteristic of Himself, and in the line of all true virtue, and may be comprehensively appreciated and understood; and happy will it be, when the enigmas which a false philosophy has wrought into this subject shall be discarded, and men shall be allowed to look at it in the simple concrete of its appreciable truth. But I need not reiterate what, with more completeness, the work reviewed has said."

We make a few more quotations in the form of criticism upon "The Problem Solved," that will convey, to those who have not read the volume, the general impression which the work has produced upon intelligent minds. The first is from the "New York Observer:"—

"An earnest and honest effort to achieve an impossibility. The result is of course. The able author rejects the Beecher theory of original sin on the one hand, and the Princeton view on the other, and then proposing a third scheme, his own, he considers the Problem Solved. We admire his spirit, we respect his learning, we believe in his integrity, but we do not see through his solution of the great question. He pro-

nounces 'sin a method in the finite.' 'Moral evil, both as a method and a fact, is fully accounted for in finite cause. Sin is possible only in the finite, and through apostasy there.' But when we ask why God did not prevent finite creatures from sinning, we get no answer from our author which we have not had before. We commend the study of the book to those who are inclined to investigate this subject. It has many great truths, well put. It exposes several popular theological errors, cuts them up root and branch, and lays a good foundation for further discussion. Perhaps others with clearer intellect than ours will get light from the author's theory. We speak of its effect on our own mind. It does not help us out of the dark; others may be relieved."

The second is from the "Journal of Health," and is attributed to the Rev. Joel Parker, D. D.:—

"This is a discriminating and thoughtful book on a difficult subject. It is destined to make its mark on the age. It takes the bold position that God has not introduced sin into the world as a means to an end, nor in any proper sense willed its existence. It maintains that God can make and has made moral agents—being so constituted that they are under no necessity to sin. A moral agent '*can* will *anything*, and if he does not, it is for other reasons than a want of power.' 'No intelligent agent was ever placed where he could not do right.' It affirms that the Deity can so endow a creature that he shall become as truly a cause as God Himself, and that from the very nature of moral agency, when men voluntarily do wrong, they choose it under a full conscious-

ness that they have the power to make an opposite choice. The questions raised are not the same as those which gave sharpness to the controversies of Calvin, Arminius, Pascal, Toplady, Wesley, and Edwards. Dr. Squier is a profound and acute thinker. We have known him and his modes of thought for thirty years past; but he has not written much, and we had no idea that he could have produced such a book. We commend it to all young theologians."

Respecting the high merit, value, and useful tendency of the other work—"REASON AND THE BIBLE," there has been a remarkable agreement on the part of the periodical press, and it gives great pleasure to introduce here some of the expressions of sentiment concerning it which the press has uttered, only premising that no notice seems to have been taken of a remarkable peculiarity of Dr. Squier's style, reminding one of the Rhone, which is of a clear blue color on issuing from the Lake of Geneva, but is changed to brown by the accession of the Arve, a muddy stream which flows into it near the town of Geneva. Nothing can be desired more clear, strong, beautiful and terse, than large portions of this book, but ever and anon the author's special fondness for abstruse, obscure, self-invented, and peculiar forms of expression, tempts him unfortunately to let, at short intervals, the muddy Arve into the pellucid Rhone, and we then can see but little below the surface. This alternation of clearness and obscurity, of the best language of common life with the strange, and at times, almost unintelligible language of a recondite philosophy, is a

very serious objection to the book for popular use, and for the highest practical value. If these obscure portions were modified, or even eliminated, or passed over, it would form an admirable text book in schools and colleges, and better adapted perhaps than Butler's Analogy to the greater number of those to whom the study of the latter is usually assigned.

The following are the sentiments expressed by some of our most intelligent and reliable periodicals:—

"Dr. Squier is a clear and vigorous writer. There is something refreshing in this style of writing. There *is* a philosophic method to be employed in religious truth, and we regard Dr. S.'s philosophy of the intelligence as cause, and of moral evil as an apostasy of will, as far more rational and scriptural than the speculations of those who denounce the use of reason in theology and lamentably betray the want of it."—*N. Y. Independent.*

"We are free to recommend this able treatise to the regards of intelligent readers, &c. It treats its subject with a precision, clearness, and force of thought and expression, that is worthy of sincere admiration. The work of Dr. Squier is creditable to his pen and his heart, and will, we have no doubt, do much good."—*Christian Intelligencer.*

"It is a most important undertaking, to attempt to prove that the Bible and its doctrines are reasonable—are just what reason demands that they should be for man's wants. That Dr. Squier has attempted this should earn for him our gratitude. That he has succeeded so well demands our respect. The closing chapter on the

relations of *moral evil*, suggests an important view of that vexed question."—*Congregationalist* (*Boston.*)

"Dr. Squier is an earnest student of some of the highest subjects of religion and philosophy. The relations of faith and reason are the central topics of his investigations. That reason leads to faith is the key-note to *this instructive volume.* The tone and spirit in which the subject is discussed are worthy of all praise and imitation."—*American Theological Review* (*N. Y.*)

"The work is able and attractive; often it is comprehensive and eloquent. We wish it the success and influence to which its manifest excellence entitles it."—*New Englander.*

"Christian philosophers will read this well-digested book with interest and profit, and find it rich in suggestive thought."—*Eclectic Magazine.*

An interesting analysis and criticism of the work is given in the United States Journal, as follows:—

"If the reader takes up this book with the impression that the entertainment to which he is therein invited is a mere rehash of the common arguments in support of the truth of Divine Revelation, drawn from the analogies of nature, from tradition and historic authorities, the first page he reads will convince him he has made a mistake. If his intention in looking into it be either to gratify an idle curiosity or to while away an idle hour, he will quickly discover that this work has been written for readers who are wide awake, and willing to 'gird themselves' to grapple with great truths. The author sends his sounding line a long way below those surface

currents of thought which may indeed float the almost Christian 'very certainly into the quiet harbor of an assured faith,' but which are powerless to disturb the dark depths of skepticism and infidelity which lie below them. It is not difficult to draw from nature and history weapons wherewith easily to rout the skirmishers on the outposts of the current infidelity of the day. But routed here, skepticism retreats into its citadel of blank *negation*—beyond the reach of such weapons. It boldly denies the validity of what is called *nature*, and indeed all objective phenomena, to prove the authenticity of a Divine Revelation or any thing else, and thus takes away all common ground on which even to initiate investigation. Before, therefore, it can be even grappled with, it must be pursued to its retreats, behind nature and the objective, into the arena of consciousness and those intuitions of the intelligence which the objector can not deny, without first denying his own existence. And it is this which Dr. Squier, in the volume before us, has undertaken to do. He meets the objector upon his own ground. Starting with those truths which are recognized in the light of reason as absolute and necessary, he aims to show the essential harmony between them and the Bible, and thus compel the assent of the understanding to the position that the author of the human soul must also be the author of the Bible. Having reached the sanctuary of the Divinity by this method, he comes back, and proceeding outwards from this central starting point, leads the objector with the open Bible in his hands, through the domain of nature up to 'nature's God,' and finds in all the way the same essen-

tial harmony throughout; thus realizing to the senses, as he has already demonstrated to the reason, the solid ground in which to fasten the 'sure anchor of hope,'—the irrisistible conviction that the Divine Being has in fact made a revelation of himself to men, and that the Christian's Bible contains that revelation. Dr. Squier is a vigorous, stalwart thinker, and a terse and graphic writer. He is fearless, and evidently true to himself in the enunciation of his thoughts, and though not led by his convictions beyond the pale of evangelical orthodoxy with regard to any essential tenets of faith, still it is evident that reverence for creeds or ecclesiastical prescriptions exerts upon him but little restraining influence. The clearness with which he apprehends the truth of his own views induces a positiveness of statement which may at first sight look something like dogmatism, but on farther acquaintance we discover that it results from an apparent unconsciousness that candid and intelligent minds *can* disagree with him. Such earnestness of conviction is delightful, and if his readers can not always agree, they will not be disposed to quarrel with him. His chapter on the 'Philosophic Method,' is an admirable piece of reasoning, and will be read by all intelligent persons with profit and pleasure. We commend this volume especially to two classes, namely, those who reject the Bible and feel safe in the rejection, and those who accept it, but are troubled with doubts."

The character and the value of "Reason and the Bible" may be understood in part from a few quotations which are here subjoined. At the close of the chapter

on "God in Reason," the author makes these two practical reflections :—

"First. The conviction that the being of God is an apprehension of the reason, direct, intuitive, and necessary, gives *vitality* to that sense of His presence at all times which religion teaches. We run not after the idea through lengthened processes of argument, nor find it suspended at the end of a complex demonstration, nor as can be only approximated there ; but like the prophet of Israel, we are enabled to say, 'Now I behold thee, and mine eye seeth thee.' The idea of God becomes not so much an inference as a vision of the intellect,—not so properly a deductive conclusion, as an ever-present knowledge. We see Him, and do know Him. Anywhere and everywhere, 'the invisible things of Him from the creation of the world are clearly *seen*, being understood (apprehended) by the things that are made, even His eternal power and God-head.' The ideas of the reason, then, not only comprehend the declarations of the Bible at this point, but coalesce with the songs of poetry, and find rocks, hills, and vales, vocal with praise to Him, who is the Creator and Lord of all.

"Second. *Its advantage in prayer*. There is an appositeness in addressing God, if he has thus put Himself in communication with us. If reason apprehends Him, —if our intelligence beholds Him,—if it comprehends His being, and sees intuitively and perfectly that it cannot but be that *He* is, and is the infinitely perfect, present Jehovah ;—how correlative,—how connatural is prayer,—how lifelike our approaches unto God,—our adoration of Him,—our confession of sins in His ear,—

our imploring of forgiveness,—our acknowledgment of His goodness, and the commitment of our interests and ourselves into His hands. There is a vitality and naturalness,—a nearness and communion in this, that is all its own. There is a vividness and reality concerning the being of God, found here, which is well worthy of the effort after those higher analyses of our spiritual being, which our subject imposes, and which will give it. May we, then, *covet* this conviction of God in the Reason, —this vision and knowledge of Him, as there declared, and, like the solid granite of nature, may it underlie all the processes and superpositions which we have yet to lay upon it."

Upon the Bible doctrine of the resurrection of the dead, the author thus presents in striking and beautiful language the analogies of nature in support of it:—

"Of the power of God 'to raise the dead,' none can doubt. We are surrounded with too many magnificent displays of His omnipotent energy and wisdom, in the actual economy of the universe, to question that any new modification of it, to meet the exigencies of the future, is equally within His pleasure and convenience."

"Does, then, the present disclose any analogies of the future on this subject?"

"I discern something like it in the annual death and reviviscence of nature around us, in most of the latitudes of the earth. The leaves of autumn fall thick on every hand. The denuded forest looks drear and lifeless, except that here and there an evergreen bespeaks an immortality. The currents of vegetable life are stopped,—the earth is locked up in frost,—the pall of

death is thrown over it, and stern winter reigns in recklessness and desolation."

"But on this scene how joyously looks out the young and buoyant spring! All nature revives again. Forest and field are clothed with verdure and freshness; 'The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land.' 'Man goeth to his labor till the evening,' and another cycle of activity and production revisits the earth."

"There is in the planting of seed in the ground, and its reviving again, an analogy so striking and so illustrative of the Christian doctrine of the resurrection, that it secured the regard of the Apostle, in the annunciation of that doctrine. 'That which thou sowest is not quickened except it die;' 'Thou sowest not the body which shall be.' The husbandmen throws broadcast into his prepared field, the naked seed—brings the earth over it, and buries it from his sight. The rains of heaven fall upon it, and after a time, a tender green spire shoots up through the overlying mould. You search for its source, and the kernel of wheat is not there. But a new life was in it, when planted in the ground. That life has been developed, and the stem and roots have shot forth. There is a reviviscence from the grave of the parent seed, which grows up into a reconstructed identity with the past, and waves at length, in all the luxuriance of harvest."

"Animal life has like analogies. The silk-worm lives its day here, and does up its work,—weaves its own winding-sheet,—digs its grave, and dies in it. But look

there some ten days after, and you notice that a variegated, beautiful, winged insect has eaten its way out of that sepulchre, with new capacities of motion, and new instincts and habits of life altogether."

"Transfer, now, your gaze to that joyous butterfly, yonder, buoyant in mid-air, over flood and field and flower, sporting in the sun-beam, and reflecting its hues and brightness. It is but the reviviscence of some worm at your feet, which had crept away in obscurity to die, and from whose unconscious *chrysalis* state it is thus metamorphosed, and reproduced, that emblem of ecstasy and delight you now behold it."

"How different the new laid egg, from the perfected and sprightly form which, through a process of incubation, at length bursts its shell, and leaps forth into life and activity from its dark enclosure! The embryo state of all animals, whether oviparous or viviparous, is as different from that which after is, as are our present body and state, and habits of existence here, 'from *the body that shall be.*' So that, in respect to the resurrection of the body, as connected with the future life, we have many obvious and instructive analogies in the life that now is."

Another volume will soon be published under the title of "The Being of God, Moral Government and Theses in Theology." Upon this the author bestowed his maturest thoughts, and never did his mind seem more clear and vigorous, and intent upon profound thought, than in the last months of his life.

Some of the papers that follow this memoir, are of the

same argumentative, elaborate and abstruse character; but those which relate to Europe and some others, will command, perhaps, more general acceptance, and be read with greater pleasure. They indicate an observing, thoughtful, practical and philosophical type of mind.

It is important here to add that Dr. Squier contributed a few productions to the American Tract Society; and these have enjoyed a large and useful circulation. Their names, with the number that had been published, up to 1865, are as follows:—

No. 446.	The Stricken Bride,	376,000.
" 464.	Counsel to the Converted,	391,000.
" 481.	Why are you not a Christian?	560,000.
" 483.	Why yet Impenitent?	446,000.
	Her Feet go Down to Death, (about)	40,000.
The aggregate number of copies circulated is,		1,813,000.

CHAPTER X.

INTELLECTUAL, SOCIAL AND RELIGIOUS CHARACTER.

Notices of the *intellectual character* of Dr. Squier are scattered through some of the previous chapters of this work, (particularly chapters VII, VIII, IX,) and the materials are abundant in his miscellaneous writings, contained in this volume, for the reader to form thence a just estimate of it for himself. It is deemed, therefore, quite superfluous to add further remarks upon this subject, though it gives great pleasure to subjoin the following brief and very just estimate of Dr. Squier's intellectual character, from the pen of a highly competent judge, Rev. Prof. Wilson, of Hobart College, Geneva:—

"Dr. Squier was no common man. He possessed a mind of very unusual grasp, and comprehensiveness of thought, and was probably as free from narrowness of views and bigotry as any man ever was, or as a man with any earnest convictions could well be. He possessed a deep insight into character, and a large share of administrative ability. He was a profound thinker also, and remarkably fearless in the adoption of his opinions—though perfectly free from recklessness or harshness—and with a remarkable boldness and vigor in asserting what he believed to be true; he always encouraged both by word and manner, a like boldness and independence in others. He was remarkably genial and

good-hearted in his intercourse with others, and by his death has left a vacancy in the church to which he belonged, in the social circle which he adorned, and in the hearts of those who loved him, which no other person can ever fill."

The domestic and social character of Dr. Squier is thus portrayed by one who has known him intimately, and shared for weeks together the hospitalities of his house, for many years, and has thus enjoyed the best opportunities of reaching a correct conclusion:—

"The social characteristics of Dr. Squier were best appreciated by residents in his household and by his occasional guests. He was given to hospitality and knew how to entertain those around him, so as to make them at perfect ease—free from every embarrassment. His deportment was gentle, affectionate and unostentatious. While in conversation he would conform to the wishes of others; he was most in his element when speaking on topics of special interest, relating to science, literature, general politics, history, morals and religion; always conversing like one who took a deep interest in the subject before him. His largeness of heart and his wide range of thought would then become manifest. He seldom indulged in trifling conversation. A little vein of artless pleasantry would sometimes appear. But, though generally grave, he was of a cheerful, happy temperament. His dwelling was no place for censoriousness. Christian courtesy and kindness were delightfully manifested in all his daily intercourse."

"He was fond of children. His genial manner se-

cured confidence and love as they would hang about him."

"Those who bowed with him around the family altar felt that it was a hallowed place. He ever seemed like one in communion with the Holy One. For him to live was Christ. He eminently dwelt in God. 'He that dwelleth in love dwelleth in God.' His heart overflowed with love."

The domestic traits of Dr. Squier appear to great advantage in his private correspondence which for many years has been preserved; but it is chiefly interesting in revealing the arduous labors, the earnest zeal, self-sacrifice, and devotion to his work which distinguished his efforts in behalf of Auburn Seminary, and subsequently as corresponding secretary and agent for the cause of Home Missions in Western New York.

We obtain a very pleasing view of his character as it shone forth in his own house—the best place for the study of character—in the extracts here appended from a few of the letters written just after his death to Mrs. S., by some nephews and nieces, who seem to have appreciated in no common degree the great worth of their departed uncle, as a friend and relative:—

"Dear Aunt Squier:—We have heard of dear Uncle's triumphant death, and of the beautiful spirit of resignation with which you met this separation from one who has borne the burden of life with you through many years of changing experience. While our sympathies surround you in this hour of loneliness, we would not recall Uncle from the home his spirit longed

to occupy. His life was so full of the Christian element, and his old age the ripening into an Indian summer, whose gentle atmosphere was grateful to all who felt it, that it only needed this peaceful departure to give completeness and perfection of beauty to that life. May the God who befriended him be your supporter and comforter, now that this strong human prop is removed."

"Uncle has been a very dear Uncle to me, and your visits to us as well as ours to your hospitable roof have always been bright and happy spots in my life. If a good Providence shall permit these visits to be repeated without him, as I hope it may, we shall feel his loss the more. It was a great blessing that the sainted one was permitted to speak such precious words of consolation to you all before his departure, and that Uncle Thomas and Aunt Mary were suffered to be present in these last sad yet joyful days. With how many mercies our Father tempers the cup of affliction He presents to our lips!"

"Many times during the day do I peer over the space separating us, into your narrowed circle and refresh my heart by a look into your loved faces, and while I see you all at different hours of the day, evening or night, the great vacancy in your circle is ever present before me. But down from the shining hights above, a soft and soothing light is ever gilding the vacant seat at the table, the desk, the lounge, where full oft the weary body, so dear to us, used to rest. In place of the loving voice calling "wifey," you catch an echo of that won-

drous song of praise to Him who hath loved us and washed us in his own blood. You hear no more the familiar step in the hall or about the house, but have only to shut the ear to earthly sounds, and there steals through the listening sense the tread of the ten thousand times ten thousand, and thousands of thousands as they come from the east and west, the north and south, to cast their crowns before Him 'who died and is alive again, and who liveth forever more.' Thus to me your beautiful home is surrounded and filled with these blessed reminders of the brighter, better home beyond."

"My heart is with you in overflowing sympathy, in your hour of loneliness and bereavement; your life-long companion taken from your side; the tenderness and affection so long your support and happiness cut off by death, and no human voice will ever respond to your most secret thoughts so truly and understandingly again. But my dearly beloved Aunt, I cannot really say *cut off by death*, nor can I, even with a full appreciation of your personal loss, mourn as I would for one without hope,—that hope anchored *beyond the storms!* Dear, revered, loving Uncle Squier, gone! but gone *home!* and to his clear faith, the valley was nothing to pass through, while the light of heaven gleamed over it; yes I almost *feel sure* he had no doubts or fears: his logical mind and sound judgment gave him unerring trust and unruffled peace, which seemed always to say 'I know that my Redeemer liveth.' This has always been a pleasure for me to think of and I have so often wished that I might live near you or Aunt Mary with your no-

ble husband, to complement all that our poor weakness needs to guide, to help and support us, in human sympathy, so that I might gain something in the way of strength, by their wise and affectionate counsel. Dear Uncle! your work is done! earnestly and sincerely, and more and more in child-like humility, did you labor for your Master; and now, all suffering, all care, all dim doubts, all haunting fears, all anxiety and weakness, exchanged for clear sight, holy rapture and triumphant joy, in the presence of the Saviour who bought you! Not one longing wish do you send for his return, as you stand gazing into heaven, but still the beautiful track of heavenly light his spirit left in its upward flight may rest upon the sad clouds of *human sorrow.* Oh you *must* miss him *everywhere!* His heart *always* leant lovingly to you, my dear Aunt, (as well it might) and this is the foundation of our human loves and sympathies—very tender and kind in his feelings, and growing more so as he grew older, your hearts became more and more united."

We add an extract from one more letter, that from T. P. Handy, Esq.:

"I shall hardly be able to realize that Dr. Squier is no more. His death was quite unexpected both to myself and Mrs. H. We have known him during these forty years only to esteem and love him. His pleasant and benign face was one of those I always delighted to look upon in my visits to Geneva. We shall greatly miss him not only in his society, but his counsels and his prayers. The church has sustained a great loss, for

he loved it, and labored for its welfare; and his earnest prayers so often heard are now no more."

"You need not mourn, my dear friend: he has only passed over the river but just before us, and is permitted to 'inherit the promises' while we are to tarry till the Master comes."

A brief extract from the letter of another friend, illustrative of the same social qualities, is subjoined:—

"Not since my dear father's death have I been so deeply moved as when I heard that Dr. Squier had passed away from earth. He was next to my father. I had known, and revered, and loved him almost as long, and I always felt honored when he called me his child. How well I remember his first kindly and affectionate greeting when he met our family as strangers at the old Franklin House in Geneva,—it was a large-hearted welcome, and he was ever the same genial and true friend, from that day down to the time when I last grasped his hand, three and a half years ago. It is to his memory as *a warm-hearted friend*, that I wish especially to bear my humble tribute."

"I need not speak of him as a scholar, or as a Divine. There are monuments on every side of his ability, his energy, and his persevering industry. Let his works praise him."

The religious tone and energy of Dr. Squier's mind are plainly discerned in his writings, but are also most beautifully and impressively exhibited in the account of his last days, presented in the following chapter; set forth

also, and commended in all the letters of condolence and sympathy included in this memoir, to which, therefore, it will be sufficient to direct the reader's attention, that he may be furnished with ample and concurrent testimony to the religious attainments and spirit of our departed and revered friend.

We have seen his character exhibited to great advantage, in the field of *Christian enterprise*, in the cause of Academic, Collegiate, and Theological Education, and in the planting and fostering of numerous churches in Western New York. It should not be omitted, that his character, as a *Christian patriot*, was ever prominent during our late National struggle, and that his influence in respect to it was, on all suitable occasions, strongly thrown in behalf of the right. The noble stand which he took in behalf of the American government, at the meeting of the Evangelical Alliance in Switzerland, in 1861, entitles him to the esteem and the gratitude of every friend of a united, undivided country; for it must be remembered that our national cause was at that time most unpopular in the European mind, and it required no small amount of moral courage to enter upon its defence in such a presence. How manly that defence was, may be seen on the perusal of his speech on a subsequent page in Part II., nor was that speech without an effective influence for good to our national cause. Reference also should be made to the latter part of the second lecture on European Topics, in which are introduced the circumstances in which that speech was delivered.

But the portraiture of Dr. Squier's character, social, intellectual and religious, is rendered more complete by here subjoining the graphic observations of the Rev. Dr. HOGARTH, (his former pastor, and a most intimate friend,) which form the concluding portion of the FUNERAL SERMON, which he preached in Geneva, to his old congregation, from the text, "Blessed are the dead that die in the Lord." Rev. 14: 13.

"It is fitting that I should render to you such brief judgment of this brother as my love for him will suggest, and all the facts of his life will sustain. He had his faults, and none knew them more thoroughly than he did. And he complained against himself with an honest self-reproach. If I should attempt the language of unmodified eulogy, the memory of his frankness and humility would reproach me. Such language, *he* would say, can only be true of the 'Sinless One.' Be assured, I know that he would not ask me to say for him what he never said for himself. We leave his mistakes where we buried him,—and turn to such estimate of the man as a few moments will allow.

"*His social nature was genial.* If at any time he seemed to be reserved or difficult of approach, it was probably owing to some occupation of the mind, or to some impression that his opinion or friendship was not really desired. He was specially frank in his feelings, and preserved his sympathies so fresh that the young found him a companion, and the men of his age found him a friend.

His home was always open to the ministry,—and at

no man's board were they more cheerfully welcomed, or more generously entertained. He was happy always when a large circle was about him, and full of enjoyment. It may be that his absence from home on his agencies, and an occasionally cold reception, such as agents meet, taught him the lesson of a christian courtesy and hospitality. But the lesson came to a nature that was prompt to receive it: and so his heart often overflowed to meet and greet his friends. He knew how to sympathize with the afflicted. He was not formal and ostentatious in his sympathy. While I was with you, God called to Himself one of my own babes. He came to me in that new experience of grief as no other man came, and spoke to me not in the usual formula of condolence with the afflicted. He said nothing of the duty of submission,—of the more happy state of the dead and other things to which only the blindest and most formal assent could be given. But he talked of the humanity and brotherhood of Jesus, until I found myself leaning upon Him with a heart calmed and sustained by the words of love. This power of Mr. Squier did not come from any similar experience, for he had none,—but from a gentle nature, sanctified by the grace of God.

"His geniality was obvious in the rare control of his speech which always distinguished him. Few men had more occasion at times for bitterness of speech, because few suffered more from that cause. I have yet to find the man who knew him to indulge in severe language by way of retaliation. The public acts of a public man that were open to criticism, he fairly canvassed. But he

was not petulent with his tongue. He was accustomed to apologize for the severe things said of himself, by replying—that he was misunderstood—that the persons never intended what their language involved—that they could not desire to harm him. This forgiving temper was constant,—and these words were not the freak of a momentary feeling of good nature.

"As a part of this geniality, there was in him a quaint and quiet humor, lying, as it always does, near to his highest piety and best faculties. It was not gross,—did not find indulgence in coarse jests, and in practical jokes. But there was a keen sensibility to real wit, and his gratification at the expression of it would ripple over his face in a most happy smile. There were fountains of good feeling in him, and they were not *sealed* fountains. And so, he was full of cheerful talk, and made a pleasant companion.

"His *mind* was at once comprehensive and growing. It was always in training. At no time was he indifferent to the ideas that moved the men of thought. After all his agencies had been resigned, and he had time at his command, he was often in the study. This tendency to intellectual pursuits always interested him in schools and colleges, and accounts for his connection with them through so many years of his life. That interest never abated.

"Moreover, he read much with his pen in hand, and made full notes of the suggestions which his reading awakened. Only a studious and industrious man will employ his pen. The drift of his mind was to philosophical study. It even entered into his sermons; and

men who live by excitement more than by reflection, sometimes thought they lacked the emotional element. The things which he wrote, and his general conversations showed rather a penetration into given themes, than a broad culture. He did not so much prosecute general scholarship as particular lines of thought for which the bias of his mind fitted him. A man's library indicates usually the breadth and scope of his reading. The range of topics which he treats suggests his modes and direction of thought. *He* read and wrote within the sphere of mental and moral philosophy. In these studies he was constantly seeking in the human mind a *rational* basis on which to stand and address men on the grand themes of the gospel. He aimed to find and unfold a philosophy that sustains God's moral sovereignty,—man's personal free-agency and consequent responsibility,—the personal agency of man in his own sinfulness,—the honest intention of a salvation offered to his acceptance,—and his ability, under an economy of grace, to accept that salvation. He felt the difficulty of urging men to receive a gospel which philosophy said they had no power to accept. He attempted a solution and restatement of the principles involved in the adjustment of the difficulties clinging to this subject. His path was at right angles with the old philosophy, in many respects, and not always in harmony with the accredited and installed theology. With all deference to his own judgment on the 'salient points' of his life, I must affirm my conviction that the salient point reached him when he was liberated from the power of his own past, and found his account with his own mind in the use of

his own powers. That personal freedom from the trammels of authority and the technicalities of creed, was the grand act of emancipation which advanced him an half century in his studies. Men will differ on the question, whether he succeeded in the solution of all the implied problems. They cannot doubt that the attempt was honest and the treatment thorough. I think it mainly successful. He died in the full conviction that truth will ultimately be found in the direction indicated by his own lines of thought. These two continents of thought—the philosophical and the religious—may not be united by *this* cable which he laid. But the main course and soundings will be safe for some other attempt. At least he was in sympathy with the broadest thinking of his time. The things which he has written will remain, and will prove that *his* brain was not idle in a stirring age.

"His *religious experience* was in sympathy with his habits of thought,—for there was symmetry in his system, and in his general character. His type of religious life was not largely emotional. And yet, I am told, that through your last revival he was overflowing with tender solicitude, and fervent prayer, and was always in the place of daily worship when his health permitted. Still I should say his religion was not of the demonstrative sort,—not sportive and fitful, and kaleidoscopic. It was rather principled,—having its roots in the truth, and in faith. He could give 'reason for the hope that was in him.' His life could be *stated* in appreciable terms. It was *a religion of intelligence as well as of feeling*, that sustained and ruled him. It was therefore reliable,

and not subject to the painful alternations which mark the purely emotional type of piety. When, at the last, however, his faith rose to full assurance, his communion with Jesus was very touching in its tenderness, and bursts of gratitude and joy broke from his lips. But the time of 'open vision' was drawing on, and his full heart uttered all the joys that had lain silent in its quiet depths.

"So fashioned by nature and by grace,—so improved by culture, this friend and brother was with us for many years. He loved Christ and trusted Him to the end. Those 'statutes that were his song in the house of his *pilgrimage*,' are his fuller song in his enduring home. 'Blessed are the dead that die in the Lord.'"

CHAPTER XI.

HIS LAST DAYS.

For several months before his departure, Dr. Squier had manifested an uncommon interest in the promotion of the Redeemer's kingdom. God favored Geneva, during the winter and spring, with a large outpouring of His Holy Spirit, which seems to have originated in a Morning Union Prayer Meeting, of different denominations, which commenced the second week in January, and is still continued.

These and other meetings Dr. Squier, though in quite feeble health, attended several times a week, up to the period when bodily prostration at length confined him to his house; and scarcely ever did he attend a meeting, without rising in his place, and lifting up his voice in prayer, and pouring forth words of christian wisdom and exhortation. His soul was evidently full and overflowing with thoughts and sentiments bearing on the great question of human salvation and the glory of God. He was often heard to say, during these months, that he felt he was doing up his last works, and would soon enter into his rest. And none could witness these spontaneous, frequent, constant, spiritual labors for the good of souls, and not suspect that the Great Master was preparing him to "go up higher." It must be remembered that he had at this time no pastoral charge;

was under no formal obligations thus to labor, but was prompted solely by love to the place of prayer, the cause of truth, and the God of Zion.

When he was no longer able to meet with God's people in the place of daily Morning Prayer, and especially when he had been called to minister in the upper sanctuary, they deeply and tenderly felt the loss of his presence, and co-operation and sympathy. For many days, during his last illness, it was most edifying and affecting to hear the earnest, heart-felt prayers and thanksgivings which they poured forth in relation to him before the mercy seat. The place of prayer seemed nothing less than an ante-chamber of heaven. And for weeks, after the good man's departure, the frequent references to the grace of God which had been manifested in his chamber of sickness and of death, diffused through all hearts the spirit of the heavenly world, and exerted a most salutary and delightful influence.

The last sickness of Dr. Squier was of but few days duration, and attended with no disturbance or impairing of his strong and active mental powers. It was only a gradual and yet somewhat rapid failure in the bodily functions and strength, so that the interviews with Christian friends were mutually gratifying and instructive. For nearly a week before he passed away, he felt assured that each day would be the last, and he so expressed himself to his friends, accompanied with the utterance of desire that it might be the last. This arose not from any bodily suffering from which it would be natural to desire relief; nor from anything disagreeable or painful in his domestic relations, for never was there

a fonder husband than he, nor a more devoted wife than she who waited on him day and night with most affectionate and careful and tender assiduity; nor had he anything to complain of in other attendant circumstances, for he was blessed with a beautiful residence and with all the home attractions that his heart could demand. The only explanation that can be given of his desire to depart, of his impatience indeed to depart, is to be sought in the attractions that God had thrown about the heavenly state, and in the strength of faith and holy love which the Divine Spirit had created in the breast of the dying saint.

The calmness, the serenity, the collectedness, the careful thoughtfulness about the comfort of her whom he was so soon to leave a widow, the calm arrangement of all the circumstances of his approaching funeral, the eager expectation of soon entering upon the great transit to the other world—all these were fitted to produce in the beholder a profound impression of the power of faith in the unseen and the eternal—and of the unspeakable value of such an assurance of hope as to the Christian's inheritance beyond the grave.

INTERVIEW WITH REV. T. M. HOPKINS, GENEVA.

Mr. Hopkins thus writes :—

At my first call upon Dr. Squier, he expressed himself somewhat surprised that I had not called before. This explained, he spoke in general terms of the present, as being beyond a doubt, his last illness; that he regarded himself "in readiness to depart and be with Christ," and as being glad that he was about to exchange this mortal for immortality.

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The writer then mentioned the fact, that the views which he (Dr. S.) had advanced on the great points of Christian Theology had been widely, perhaps far more widely extended and generally embraced than he was aware of; that these views had done much to modify and mould the opinions of men on the great themes of religion, throughout the circle of his acquaintance; that many, upon coming in contact with them, had found great relief on points which before were not clear. He replied, "I am gratified, very much, to hear you say that; am inclined to think it is, in some respects, so, as I have heard others (naming several) make very similar statements."

After a few moments pause, he added: "I have been reviewing, so far as I was able, the great themes in theology and religion, upon which I have dwelt for the past thirty or forty years, and on many of which I have written, such as the Being of God, the incarnation, the crucifixion, etc., etc. The elements of Christianity, one by one, I have endeavored to look at from my present position as a new stand-point, with a view to determine how far I may say that I fully believe them. I have looked at the subject of God in Christ, reconciling the world unto Himself, and have found my faith, my confidence in that arrangement, greatly strengthened. I have ventured so far as to inquire if the recorded fact, that Christ was born of a virgin, seemed in harmony with what we know of the Infinite and His purposes. I do not speak of this," he added, "as anything new or uncommon in the line of my investigations, for I have often had my attention directed to that single point with

a feeling of deep and indescribable interest, deeper perhaps than to almost any other in the great scheme, and I am satisfied, fully, that *it is all right;* that it could not have been otherwise than as it is, if God would save lost man. It could not be altered in any respect without destroying the whole plan, or frustrating the purposes of an infinitely wise God."

Many things were uttered by him, of a similar import, which cannot be here repeated; but, one general remark we can make, as we close the record of our first interview with him at that time. He seemed to have been placed, in the Providence of God, where he could survey the past at a single glance, (a fact that he appeared to be fully conscious of,) and the view which he took of his investigations, as well as his decisions, was even more than satisfactory.

After a day or two I called again; he was much weaker in body, but so far as could be seen, quite as strong in mind. He could converse but little; but as far as any one could see, his mind was as clear and as vigorous as ever. He had no desire to stay a moment after it should please our Heavenly Father to call him away. The question was put to him, as to his present support; "whence do you draw your greatest consolation? What is it upon which your eye fixes, when you go in search of the foundation upon which you now rest with so great satisfaction?" He paused for a moment, as if casting about in mind for an answer. During that pause, it was stated to him, that when Dr. Watts was on his dying bed, the same, or a very similar question was put to him, and he replied, "I am finding

my chief support from those plain and simple promises in the Word of God, which, during my active life, I was so unwise, as, in a measure, to overlook. My mind is now satisfied with repeating over and again, 'I will never leave thee, nor forsake thee: lo! I am with thee alway, even unto the end.' "

The thought seemed to interest him very much: he appeared instantly to be engaged in applying it to his own case: "Yes," said he, "that is it; there am I; in days of health and bodily strength, it was more in accordance with my inclination, or bent of mind, to be endeavoring to master those strong points which are sometimes left in the back grounds of theology. I certainly overlooked those plain and easy promises which are now my chief support, and the source of my present consolation. I love to throw myself wholly upon them."

He then desired the writer to repeat some of them, which he did. One he failed to repeat correctly; the dying man took it out of his mouth, corrected and finished it. As expressive of his present condition and future prospects, the triumphant words of the Apostle were here introduced,—"For I am now ready to be offered and the time of my departure is at hand; I have fought a good fight," etc., etc. The mistake was made of "the crown of glory," instead of that of "*righteousness*," which he here corrected as before. He asked us to sing some of those precious hymns which he had been accustomed to sing in the meetings of the past winter; and named, "Jesus, lover of my soul, let me to Thy bosom fly."

The hymn was sung, according to his request, by all present that *could* sing. He not only seemed to unite with us in the most cordial and happy manner, but appeared to be borne away from earth by its expressive sentiment. "Now," said he, "We will unite with brother Hopkins in a short prayer; one right to the point. Come and kneel down close to me, that I may hear and follow you without difficulty." A request which was at once complied with; and we parted to meet, as we hope and believe, in heaven. T. M. H.

LAST INTERVIEW WITH REV. DR. GRIDLEY, REV. A. A. WOOD, REV. J. J. PORTER, AND OTHERS.

The following paper also, from Dr. GRIDLEY, will be read with deep interest:—

WATERLOO, 15th August, 1866.

MY DEAR BROTHER:—You have requested some reminiscences of an interview which I had with my late friend, Dr. M. P. Squier, a few days before his death. I have delayed compliance with your request, both on account of urgent professional and other causes, and the hope that you would secure from a more competent hand what you ask from mine. In the visit to which you refer, I was accompanied by Rev. J. J. Porter, of Watertown; Dr. Wood, and Messrs. Dunn and Smith, of Geneva.

As Mr. Porter and myself had not seen Dr. Squier during his illness, we suggested to his wife, that, on entering his room we should be seated near his bed. He received us all very cordially, and expressed his pleasure in seeing our faces. His pale countenance and feeble hand indicated that life was receding, and both

himself and family were hourly looking for his departure. Our call was made on Monday, and, if my recollection serves me, this was the day upon which his mind had previously fixed for his ascension to glory.

His ability to converse, however, somewhat surprised us. His thoughts, it is true, were uttered with deliberation, indicative of physical weakness, and yet with strength of voice and distinctness of articulation which rendered them quite intelligible. His stand-point, his vision, his manner, and even his language were those of the Christian philosopher; and, for the space of some ten minutes, he descanted upon the high themes of the gospel, in a manner that held our attention as the skillful professor would hold the minds of his pupils. In speaking of himself, he said that he had seen enough of earth, and was now ready to lay off the body, and then expatiated upon the enlarged liberty which his soul would experience in its almost unlimited range, and in its access to sources of knowledge and enjoyment here unknown.

When asked if, in his circumstances, Jesus as a Saviour was his full and satisfying reliance, he gave the logical reply—"*Of course; there is no other way of life,*" and proceeded to speak of the relations of the Saviour to the wants of the world. His mind, so far as we could discover, was as clear as a morning without clouds. Indeed the mastery of the intellect, the control of the reason was so complete, as to hold the emotional part of his nature in perfect check. His whole manner was as composed as it could have been in his study, in full health, and in free conversation with friends on his

favorite topics. In the circumstances, this preponderance of the intellectual became at first a little oppressive to his brethren. Not that those of us who knew him best were surprised, or uninterested in what he uttered. On the contrary, we recognized the thoughts, the manner and language, as in perfect keeping with his habits of thinking, and form of expression, when in health. We were instructed. Our own minds were quickened by contact with his, as iron sharpeneth iron. And yet, we desired some digression from the high current of his discourse, or rather some application of truth to our own souls, which his past experience and present position so eminently fitted him to make. We were almost impatient, that our brother when resting so calmly on hopes anchored within the veil, should lose any time in communicating to us words of earnest entreaty that we should prepare also for the coming of the Son of Man. We knew the kindness of his heart. We knew that his soul was a well of emotion, and that the fountain when smitten would send forth its waters. We ventured therefore to ask for a word of counsel and exhortation, which proved as effectual as the rod of Moses in securing water to his thirsty countrymen. At first he replied, that what he had said had been directed to us, and then added in earnest and emphatic tone, "*Work on brethren, work on, work on for Jesus.*"

At this point it seemed necessary to relieve him from further conversation, and prayer was proposed; and the earnestness with which he responded to the petitions offered, showed how entirely he rested on the grace of God through the Gospel.

We soon took leave of him, with impressions we shall not soon forget. In some respects, this interview surpassed in interest and instruction anything of the kind which had fallen under our observation. Never were we so sensibly reminded that a constitutional bias, or a habit of thought and life, or "ruling passion," is strong in death. Rarely, if ever, have we seen such advantage of the mental and spiritual over the mortal, or such entire forgetfulness of death as an enemy. The quiet, sunlight, peace, victory, of this brother, was as complete as one can conceive to be possible on this side of the grave. What lies beyond the valley so occupied his vision, that the crossing seemed of no account. The waters of the dark river were already divided, leaving a path so illumined with the pillar of fire, that the pilgrim coveted the word that should bid him to pass over.

We have been happy to learn from members of the family, that this assurance of hope continued to the last; that no shade of change appeared save in this—that as the hour of release drew nearer, the intellectual gave more and more place to the emotional, and the convictions and manly faith of the Christian philosopher became more perfectly imbued with the tenderness and affection of the little child.

Your brother,

Rev. J. R. Boyd. S. H. Gridley.

LAST INTERVIEWS WITH THE EDITOR.

Less than a week before he passed away, Dr. Squier sent for the writer, to ask him to take charge of the papers which he should leave behind for publication, and

though expecting to live scarcely another day, he conducted the interview with all the calmness and composure that could have been exercised in perfect health.

Two days after, the writer had with him a last interview, which he never can forget, nor remember without profit and gratitude. It was indeed a privilege to visit the death-bed of Mr. Squier. It was not a scene of melancholy gloom, of doubt, of distrust, of alarm, or of apathy or indifference. It was not the scene so often witnessed, of a clinging to earth, and of an unwillingness to be torn from it; it was one of peaceful, contented, happy resignation to the Divine will, under the conviction that this sickness was to be his last; nay, it was a scene of joyful hope in Christ and assurance of heaven, and desire to be freed from the incumbrance of an earthly tabernacle. One day he said, "Why should I be confined to this little speck of earth when I may soon have the freedom of the universe?" He longed to depart and to be with Christ. He consciously enjoyed even here, the sustaining, the comforting and strengthening presence of his Saviour.

On the occasion above referred to, he said to me, as I stood beside him, "What is that about the general assembly?" Discerning the drift of his question, I read to him from Heb. XII, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the *general assembly* and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of

sprinkling, that speaketh better things than that of Abel."

"What does that mean," said he, "to whom does it apply?" "To true Christians," I answered, "to such as you, and in a brief space you will know far more of its high and precious import than any of us can now conceive."

When I was reading the passage, he looked up to me with such an obviously appreciative faith in what was read, and with such uncommon interest in every word, as was deeply touching, and this, connected with the circumstance that both he and I expected he would, ere another day, be transported to that very Mount Zion—the heavenly Jerusalem, and into the presence of Jesus the Mediator of the New Covenant, gave an intensity of meaning, and a deep reality to the scene described by the Apostle, never before understood or felt.

"Read me some more," he said, at the same time affectionately pressing my arm, which he held during the interview, and which he often pressed as if to indicate his approval of what was read and his acceptance of it, and delight in it. "Read me some more." I turned to the next chapter of Hebrews and read:—"He hath said, I will never leave thee nor forsake thee; so that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." "Jesus Christ, the same yesterday, to-day, and forever." "Here have we no continuing city, but we seek one to come." "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting Covenant, make you per-

fect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever, Amen."

"Read some more," he added. I then turned to 1st Pet., 1: 3, and read, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." "Jesus Christ, whom having not seen ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." "Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." "Ye were not redeemed with corruptible things as silver and gold, from your vain conversation, but with the precious blood of Christ as of a Lamb without blemish and without spot." "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth away; but the word of the Lord endureth forever."

Having read these precious words, so admirably suited to sustain and comfort the good man in view of his departure so near at hand, he drank them in as a very thirsty man would drink the purest and coolest water. Still he was not satisfied. "Give me some more," he again said. I turned then to the second chapter, and

read, "To whom coming as to a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "Unto you therefore which believe he is precious."

Here I paused, and then said, "My dear brother, these are your 'provisions for passing over Jordan,' an expression used I think by Mrs. Isabella Graham, or by Dr. Scudder, I do not recollect which." "It was Mrs. Graham," he remarked. "Well," said I, "these are the provisions which God this day supplies you with, to sustain you in passing over Jordan, and I hope to meet you hereafter on the other side." To which he replied by a silent pressure of my arm and by an expressive look of expectation and of pleasure. Oh, how refreshing, how appropriate, how life-giving those grand and solemn truths appeared, when read under such peculiar circumstances! In a few moments he repeated with great emphasis the line,

"Jesus, lover of my soul."

"Yes," remarked I, "Jesus has been, is now, and ever will be the lover of your soul; and oh, how great, how matchless, how invaluable that love!" On parting with him, he bade me "good-by," as though only for a day.

Early one morning, two or three days before he left the world, he said, "Oh, must I pass another day on earth? I had hoped ere this to be at home;" and at the close of a certain day, in looking out upon the setting

sun, he said, "How glorious! and yet how much more glorious must its Maker be!"

On one occasion, he said to his friends, "What have I any longer to pray for? God the Father is mine; Jesus Christ is mine; the Comforter is mine; things present and things to come are mine; the universe is mine. What more can I have?" He said he did not want a gloomy funeral; he did not wish his survivors to be sad or weep, or to put on the habiliments of mourning for him, but to rejoice in the happier condition to which he was about to be advanced. He wished that the funeral address might not be composed of the usual topics of death, the grave, the bereavement; but treat of the resurrection, the life to come, the grace and goodness of God towards him in his last hours.

At another time he said to a number of friends, "I am such a little floating speck in the wide universe, it almost seems that God might forget me." "Not if the very hairs of your head are numbered," answered one. "That's it, that's it," rejoined he, with evident satisfaction.

"Now to the King eternal, immortal, invisible, the only wise God, be honor and glory everlasting," was repeatedly uttered by him with a smile. Once he observed, "I seem to be floating in an ocean of love. I am this morning baptized in love." He would, when he supposed himself to be alone, often talk to his precious Saviour in words like these, "I love Thee: Thou knowest, dear Saviour, that I love Thee; and Thou lovest me. I am satisfied in Thy love, dear, dear Sa-

viour. I love Thee, and Thou hast a heart of love to me."

Of his physician, Dr. Merrill, he once inquired, "Do you think my dear Redeemer is coming for me to-day? I am peaceful and happy, but anxious to go and to be with Jesus, rather than remain. I want you and other friends to pray for my speedy departure, if the good Lord be willing." At another time he said to his physician, "I don't believe Jesus will forget his promises, but yet I cannot help sometimes reminding Him of them a little, just a little."

Two days before his death, he drew his physician gently towards him, and said in a whisper, "God is mine, Jesus is mine, and so all things, past, present and future. There remains nothing more for me to ask. I am only waiting to *receive* the glorious inheritance." His physician says of him—"The day before his death he spoke of himself as beyond the need of our feeble prayers. His spirit seemed, indeed, to have entered heaven many hours before his body ceased to breathe."

At another time he said, "How long do you think I shall be detained here in this little part of God's works? I have done with earth. I want not things past, nor things present. I have only to do with the future—the higher state of being. I have done with earthly things. I do not wish to stay in this little space of earth when my Heavenly Father has such an unbounded universe in which I may live and act. I expect my Father will find me work there to do: I shall not be idle. I do not know what He will make me do for Him. I may be sent to other worlds on His errands of love."

One day his physician said to him, "You want to go so much that it is hard to benefit you by medicine; it does you no good." He replied, "I will take your medicines, and do all you direct, but this old body you cannot raise up, its work is done."

To Dr. Dayton, coming into his room, he addressed the inquiry, "Why am I kept here yet?" Dr. D. replied, "You never preached so powerfully as now from this death-bed. We deeply feel in our morning prayer meeting such a testimony of the power of the gospel to sustain in the dying hour." "Oh," said he, "I never thought of it in that view. I will try to be patient."

As his wife was entering the room on one occasion, he waved his hand and said, "I love you, but I want to leave you. When will you let me go? Why keep me here?" She replied, "I shall soon be with you." He said, "No; you must stay a little longer; you may be ten years behind me; be a cheerful Christian; don't cover your face in a black vail, as though you were offended with God; 'tis a heathenish practice, not Christian; don't go about hanging your head; let all see that you are cheerful under affliction; you will have to lay this old body up there, (in the cemetery,) but I shall not be there—'tis only the body. Don't let your heart rest in the grave—it contains the shell—the butterfly has left it. I shall not be at my funeral, yet one should respect himself enough to have every thing done decently." He then gave specific directions about his coffin—his dress therein—the place the coffin should occupy at the funeral exercises—the course of the procession to the grave. He also suggested who should preach his

funeral sermon, in accordance with his wife's wishes.

Very early on the Thursday before he died, he asked for his sister Hastings to pray with him, but on learning that she had not yet risen, he said to his wife, "We will pray together." Her prayer ended, he followed in a very sweet, loving address to his Saviour God; there was a familiarity in all his addresses to the Infinite, which seemed as though he was away from earth.

Such was the general tone of his mind during the last ten days of his earthly life, with the exception of a few hours of mental darkness and distress about a week before his departure, when the vision of past sins troubled him; but ere long he exclaimed, in substance, "I was in great darkness and trouble, but my gracious Saviour has let down his hand over the awful cloud and lifted me up again into the sunlight of his presence."

When interrogated with regard to the views which he entertained of the next world, he said that they corresponded much with those which the late Dr. Hitchcock of Amherst College had described, as cherished by himself during a season of illness. He seemed impatient to enter upon a more expanded field of action, of observation, and enjoyment than he could have in the body. He once said, "I don't know what my Father may give me to do, but I expect to be active in the wide universe of God."

Once he requested his brother-in-law, Dr. Hastings, to sing his favorite Psalm, (the 90th.):—

> "O God, our help in ages past,
> Our hope for years to come,
> Our shelter from the stormy blast,
> And our eternal home."

The last time the household were gathered around his bed for family prayers, he looked on them all as they were seated, and waving his hand he said, "I love you all, but I desire to leave you." The last part of xv. of 1st Corinthians was read, and the 23d Psalm. "The Lord is my Shepherd" was sung, Dr. Hastings leading. Dr. Squier then raised his hand and pointed to him, and said, "That is not quite it. I have done with present and past, and have only to do with the other world; sing 'My Heavenly Home.'" They then sang,

"My home is in Heaven, my rest is not here," &c.,

in a part of which he joined vocally.

He had taken leave of each member of the family at different intervals during the last week, in an informal manner. His farewell to his wife was given early on Wednesday morning, a Christian neighbor only being present with her. It was calm, gentle, tender, simple, conveying to her his testimony as to her wisdom in counsel, her constancy of devotion to his comfort and happiness all through their married life, and her unsurpassed excellence in her household—a testimony delivered too in such beautiful language and form of thought, that it entirely overwhelmed her with a sense of her unworthiness as in a low tone of voice he said, "Farewell, farewell."

That heart of love flowed out to all, but his care for the future of his most devoted wife was peculiar. Each member of the household had a charge from him to minister in every way to her comfort and health and happiness, after he should be withdrawn from her.

He frequently expressed the belief that he should not know when he was about to make an exchange of worlds. He often arranged his bodily position such as he hoped it might be when the exchange came to be made. As the period of his departure approached, there was a change in his bodily condition, and he asked his wife, "What does this mean? I cannot long endure this." She replied, "'Tis the release you have longed for so much." Turning then his head, so that he might look into her face, with his usual affection, he breathed but a few minutes, and passed gently, peacefully, to his everlasting rest. This event occurred on Friday morning, about ten o'clock, June 22d, 1866.

One of his clerical friends, (the Rev. Dr. Wilson,) with whom he had been particularly intimate, thus writes concerning him:—

He retained the complete possession of his faculties to the very last; was not only resigned, but happy, in the prospect of his change, and in the hope of a glorious immortality. His last days have been peculiarly full of instruction to all who were permitted to know of them,—his words, while perfectly cheerful, were most solemn and impressive; and his own sense of the Divine goodness and favor, were such as have seldom been equalled, and probably never surpassed. Those who were privileged to be with him during the last days of his life, feel as though they had made a nearer approach to a realization of the heavenly world than they

had ever before experienced, or had hoped to see in this life.

Dr. Squier's pastor, the Rev. A. A. Wood, D. D., thus writes of him in the N. Y. Evangelist of July 19th:

Though the infirmities of years and labors were upon him, he engaged with his whole heart in the scenes of religious revival with which God has recently favored us. All seemed to feel that he was doing his last work for the Master whose Gospel he preached, and whose name he bore. There was a new fervor in his prayers, and a new earnestness in his appeals, as, tasking to the utmost his failing strength, he came daily, and often twice a day, to lead our devotions, and to speak of the things of God,—fervor and earnestness which gained new intensity from the thought that the time might shortly come when his voice would be silent among us. We cannot soon forget his impressive appeals to the unrepenting and delaying sinner to embrace at once an offered Saviour, and to the children of God to rise to the higher level of their duties and privileges, and give themselves with new zeal to carry out God's great purposes in behalf of our race.

In the later spring his strength began to fail him. We missed him from the place of daily prayer, and it was soon found that, with no apparent disease, extreme physical weakness had confined him to his house, then to his room, and finally to his bed—the bed he was never to leave till he left the earth. But in all these days—though there were many and painful indications that the outward man was perishing—there were indi-

cations more marked that the inner man was renewed day by day. Never was his intellect more vigorous—never his view of God and the great plan of salvation clearer—never his interest in the triumphs of truth and the cause of religion deeper or stronger. None of those whose privilege it was to be with him in these last days can forget the peculiar calmness and serenity of that dying bed. Even while he lingered with us, his words seemed to be those of one not only ready to be offered, but of one to whom the scenes of earth and time had already become almost things of the past.

There was once the prayer, so natural to a mind like his, which had ever loved to grapple with the profoundest themes, that God would give him *light*. And this prayer seemed to be wonderfully answered, as all clouds passed away, leaving him "with nothing further to pray for," as he said. "God is mine, Christ is mine, the Universe in mine." To him death had lost all its sting, the grave all its gloom, and peace, like a river, filled the soul.

His friends in the ministry, who gathered around his bed, will ever have before them the pale countenance lighted up with unspeakable joy, while his words yet linger in the ear, "WORK FOR CHRIST." A. A. W.

GENEVA, July 13, 1866.

The following is a very concise and accurate account, taken also from the New York Evangelist, of the life-labors and of the last hours of Dr. Squier, from the pen of Rev. F. E. CANNON, D. D., a fellow resident of Geneva for

many years, as well as a fellow-laborer in a similar department of Christian enterprise, and a member of the same congregation:—

"He was widely known both in the ecclesiastical and the literary world, having written much for the religious papers and periodicals on profound metaphysical and theological subjects, besides two volumes already published, into which a great amount of strong argument and thought is condensed; and we are informed that materials are left in manuscript, mostly prepared for the press, sufficient for two more volumes, which in due time will be given to the public.

"Dr. Squier was the first pastor of the oldest church in the city of Buffalo, and was one of three ministers to constitute the Presbytery of Buffalo at its organization. His counsel and influence had much to do in planting and nurturing churches throughout all that district of Western New York. He was one of the founders of Auburn Theological Seminary, and did much to arrange its organization and course of study. He was the first agent of the Home Missionary Society, laboring as such through all the seventeen westerly counties of this State, founding and aiding feeble churches for seven years.

"He was the originator, founder, and proprietor of the Geneva Lyceum for the education of young men. It was mainly through his influence that the Female Seminary of Geneva was established, which was for many years so popular and prosperous under Mrs. Ricord and Miss Thurston. He assisted in founding and organizing Beloit College, and from his own means endowed the chair of Intellectual and Moral Philosophy,

which he occupied with honor for a series of years. These are some of the monuments of his life and work in this world. He was the earnest friend of education, both literary and theological, and many who now occupy prominent posts, both in civil life and in the Gospel ministry, have reason to venerate and bless his memory.

"For the last three or four years, his physical system showed signs of exhaustion, and gradually, without much positive suffering or disease, he sank into the arms of death. During all this time it was obvious to his friends that he was ripening for heaven, and as he approached the end, there was an unusual spiritual fervor and unction upon his heart and upon his lips. His soul fed upon the great doctrines of evangelical truth and the divine promises till his faith became full assurance, Without a doubt, or a fear, or a cloud, he looked into the broad future, which was all radiant and glowing before him, and longed to depart. It is scarcely possible to conceive of a more sublime scene on earth than his death-bed presented the last few days of his life. With his mind clear and active to the last, and grasping wider and wider views as the end approached, he at length exclaimed, 'God is mine, the blessed Saviour is mine, the Comforter is mine, the promises are mine, heaven is mine, all things present and to come are mine. I have nothing to ask or pray for. Let me go!'

"Thus passed away this loved and venerated father in Christ to higher and nobler work in the immediate presence of God. Stricken and bleeding hearts are left behind, but they bless God for so signal a triumph of

grace, and cry, 'Even so, Father, for so it seemeth good in Thy sight.' This is not a *starless* crown."

F. E. C.

GENEVA, July 13, 1866.

LETTERS OF CONDOLENCE AND SYMPATHY.

1. From Rev. Dr. Thos. S. Hastings, New York.
2. " " Geo. W. Wood, D. D., New York.
3. " " W. Clarke, D. D., Buffalo, N. Y.
4. " " J. B. Condit, D. D., Auburn Theological Seminary.
5. " " Samuel M. Hopkins, D. D.
6. " " W. B. Sprague, D. D., Albany.
7. " " G. W. Heacock, D. D., Buffalo, N. Y.

From Rev. THOS. S. HASTINGS, D. D., New York City:—

MIDNIGHT, Monday, June 25, 1866.

MY DEAR AUNT:—The tidings came to-day—uncle triumphant, and you calm, sustained, Christian: that compensates me for the trial of not seeing uncle again in the flesh. It is a real grief to me that I cannot be with you to-morrow, but all my friends said that it would be trifling with my health to go and return as in the circumstances I would be compelled to do. God willing, I shall see you ere long, and we can talk together of the goodness of the Lord, and of the glories of the land of Beulah. Meanwhile we shall think of you to-morrow as you bear the precious dust to the place of burial,—seed for the resurrection harvest. I know you do not need my sympathy, but I cannot help telling you

that my heart goes out to you, and rejoices in the mercies that sweeten the bitter cup, and in the calmness with which you taste its dregs. This event brings up years that had been hidden a long time in my memory: childhood, youth, the beginning of my manhood and my ministry:—uncle was associated with all these periods of my life. It is hard to realize that I shall see and hear him no more. "Part of the host have crossed the flood and part are crossing now." "We are to the margin come." God grant that our last end may be like his who has just added another voice to the glorious song. Fanny sends much love. I am glad father and mother and cousin Kate are with you,—but more than all that *the* Comforter is with you. Love to all.

Your affectionate nephew,

THOS. S. HASTINGS.

From Rev. GEO. W. WOOD, D. D., New York:—

AT HOME, July 4, 1866.

DEAR AUNT SQUIER:—I presume that you now have a more vivid realization of the separation and affliction involved in your bereavement than you had in its first hours. There is usually an excitement of feeling at first, which subsequently subsides; and then the sense of desolation is greater than during the continuance of that excitement. When the daily round of duties is resumed, and friends and the world are occupied with their own affairs, leaving us more to ourselves, we miss the loved one, and our heart feels the anguish of its loss as not before. Such has been ever my own experience.

I therefore more desire to talk with you now, than I

did when your grief was assuaged by the special influences that affected it at first. I do not doubt that you have increasingly the consolation of that sympathy which so infinitely surpasses all that the dearest friends can feel. That will never fail you. The consolation of it will rise with every wave that may threaten to go over you. Your appreciation of your dear husband's gain, and thankfulness for his joy, will also increase from day to day. The prospect of re-union in the presence of Jesus must also become more and more delightful; and you will have an unshaken confidence in the wisdom and goodness of the Lord's dealings with you, and a growing gratitude for the promises which are your portion.

Still, after all, nature will feel the stroke which cuts to the centre of the heart. This must be in order to the spiritual benefit of the affliction. May grace abound to you, and deepen the work of sanctification even to its perfect accomplishment!

I was intensely interested in all the details sent to us of the dying experience. What an encouragement does it give to our wavering faith in looking forward to our own departure! Such a triumph in death was a fitting close to his life of faith. If the same sensible joy of victory should be withheld from us, we may yet be assured of the reality of victory. Why should we dread to die, when we see how sweet and blessed a thing it is to the believer in Jesus?

That intensity of love which he manifested in his last hours—what a revelation it gives of the character of the glorified! What a blessed world heaven must be!

Who would not wish to breathe its atmosphere of love? And how plainly we see what is the type of feeling after which we should now aspire. Why cannot we have more of it here? With such a Saviour, such an example, such a future to look forward to, surely we ought to be more apt in learning the lesson which it is the object of all discipline and all grace to teach us.

I have not yet seen the religious papers of this week, but look for a notice of Dr. Squier's funeral, and his last hours, in one or more of them, from the pen of some one in Geneva. In due time, doubtless, a more extended portraiture of him as a minister, teacher and writer, will be given. His influence is by no means to pass away with his mortal life.

Yours affectionately,

GEO. W. WOOD.

From Rev. WALTER CLARKE, D. D.:—

BUFFALO, June 23d, 1866.

I am sorry, dear Mrs. Squier, that I am obliged to go at six o'clock Monday morning to Hudson, Ohio, to deliver an oration at their commencement, and from there to Detroit, to assist in the ordination of my son—and that these indispensable engagements forbid my being with you, as I should otherwise be at the burial of our dear departed and honored friend. I was prepared to hear of his death by Dr. Wood's letter, the contents of which I communicated to my people. I shall tomorrow announce the event from my pulpit, and ask some of the people to go down to be with you on Tuesday. I hope they will go.

Your husband's memory will be precious to hundreds who knew and honored him. He always made upon me the impression of one who was full of God's good spirit, who loved Christ, loved His church, loved and enjoyed His truth, and was more alive on that than on any other side of his nature.

Religion, I am sure, must have been not a profession only, but a habit and a life with him.

You are alone, and yet not alone. You know too well whom you have believed, to fear desertion at this time of distress. Jesus will come nearer to you than ever. I fully believe that he takes away from us present blessings, simply to make room for larger, which he cannot longer withold from bestowing. How can we ever receive our inheritance except by losing the less and gaining the greater?

We shall pour out our thanks for Dr. Squier's memory, and our prayers and sympathies for you in the house of God to-morrow. The peace of God which passeth all understanding keep your heart and mind through Jesus Christ.

Yours, in affectionate sympathy and prayer,

W. CLARKE.

From Rev. J. B. CONDIT, D. D.:—

AUBURN, June 26, 1866.

MRS. SQUIER—DEAR FRIEND:—I cannot withhold these few words of sympathy in this time of your affliction. I should have been present to-day in the last scene, showing my regard for your departed husband, if I had felt able to go. I returned yesterday from jour-

neying and preaching through a fortnight past, quite overdone. I did not give up going to Geneva this morning till nearly the last hour. I hope ere long to see you. Dr. Squier has been to me for many years an exemplification of the true ministerial character in principle and consistent example. I have admired the continuance of his interest to the last in the welfare of the church and its institutions and in revivals of religion—though his age and infirmities might seem to justify his retirement. He has served his generation faithfully, and his works will live after time.

Mrs. Condit joins with me in the expression of sympathy and remembrance in this day of trial.

I am, yours truly,

J. B. Condit.

From Rev. S. M. Hopkins, D. D.:—

Auburn, 29th June, 1866.

My Dear Mrs. Squier:—When I left home a week ago for a short visit to Ohio, the last intelligence we had respecting Dr. Squier was favorable; and we hoped you were to have a respite at least from the great affliction which has come upon you. But we heard in Buffalo on Saturday of his death—some of the particulars, so full of comfort to you, and of deep interest to all his friends, I have only heard since returning home last night. I knew that death could have no terrors to one who had lived so long and habitually in an atmosphere of religious thought and feeling; but it was most interesting to hear of the beautiful clearness and serenity of his mind to the last, and the triumphant confidence with

which he committed himself to his Redeemer. I can not but take great satisfaction in thinking not only of his personal blessedness in the presence of his Saviour, but of the delight with which his active and inquiring mind will contemplate those profound questions in regard to the kingdom of God with which he loved to occupy himself here. Your honored husband has left his impress deep on the history of our church. His record is a noble one; and I am well assured that his name and influence will be greater in coming times than they have been even during his life. I much regretted that my absence prevented my attending the funeral. May God bless and comfort you, is the prayer of your sincere and sympathizing friend,

SAM'L M. HOPKINS.

From Rev. W. B. SPRAGUE, D. D.:—

ALBANY, July 20, 1866.

MY DEAR MADAM:—It is only within a day or two that I have heard of the death of your excellent husband, and I do not know even now when or under what circumstances it occurred. My acquaintance with him runs back to a period perhaps more remote than you are aware of. My first knowledge of him was, I think, in the year 1819, when I was returning from a short visit to Canada, after having accepted a call to settle as pastor of the church in West Springfield. As I was riding on horseback through Dr. Squier's native place (I think it was New Haven) towards Middlebury, I saw a gentleman standing by the gate as I was passing a certain house on my left hand, and I stopped to ask him some question

designed to draw from him information concerning my journey. I very soon made the discovery that he was a minister, and though we were strangers when we met, we were scarcely so when we parted. I think my next meeting with him was at Buffalo in July, 1821, (1822,) a few days after I had taken my first great lesson in the school of bereavement. I well remember with how much kindness and sympathy he received me, and one consolatory remark that he made I have always treasured among my most cherished recollections. I had remarked to him that it was a source of trouble to me that I knew so little of the mode of the future existence; that though I had no doubt of the happiness of departed saints, yet I wished to know more of the distinctive economy of that world to which they are admitted. His answer was substantially this:—"We see that God has so ordered things in this world that everything seems naturally adapted to our development and gratification—and as the same Being has ordained the economy of the future world, why should we not expect that the same characteristic feature should pervade that, and in much higher perfection, as there will be the absence of all sin?" The remark came as a balm to my wounded spirit, and it has never ceased to be a source of consolation to me. I trust it may minister somewhat to the calmness of your spirit, now that you are placed in the same circumstances that rendered it so grateful to *me*. But I am sure that you can not want for consolation in this time of deep sorrow. Not only are you privileged to reflect that your affliction, in all its circumstances, has been ordained by a Father's wisdom and love, but the

endearing relationship now dissolved has been continued through an uncommonly long period, and while you have no doubt that your husband is now a perfect person in Christ, rejoicing among the angels, you can not but think of the many monuments of useful activity which he has left wherever he has sojourned. And to crown all, you will not forget that it will be but a brief period before you may hope for a reunion under circumstances infinitely more desirable than you have ever known upon earth. That you may enjoy the constant presence of the Comforter, is the prayer of your sincere friend,

W. B. SPRAGUE.

From Rev. Dr. HEACOCK, Buffalo, N. Y. :—

BUFFALO, Aug. 7, 1866.

MY DEAR MRS. SQUIER :—I was absent from home at the time of the death of your reverend husband, and learned nothing of the circumstances of his last illness till the return of our friends from Auburn, and the publication of those obituary notices in the Evangelist. How gracious was God to him! How little like death, in its ordinary circumstances, was such a departure! And yet such a departure as we might have anticipated God would give to His servant whose life He had blessed with so much of usefulness and worth. "The path of the just is as the shining light which shineth more and more unto the perfect day."

If to know that the lives of our departed friends were useful and honored in the world, and that their memories are cherished by the good; if to have wit-

nessed their memorably happy and Christian death—if these are consolations, you have them, my dear madam, in large and precious measure. Mourn not a worthy and godly life on earth now transfigured to the glorious and immortal life of Heaven. His death has awakened in many hearts tender and holy memories of former years.

My dear mother, who greatly loved and honored your husband,—under whose ministry she was brought to Christ,—remembers you in your bereavement with constant affection and sympathy, and cherishes most sacred recollections of the Christian counsels, labors and example of her early pastor. His death I believe is but adding a quickened tenderness to her own Christian experience, drawing her nearer to God—nearer to Christ—nearer to that Heaven to which so many she has loved have already departed.

I write in great haste, and under the pressure of a great amount of work, but could not deny myself the expression of the sympathy I feel for you, and the reverence which I bore to his life and character and memory.

Affectionately and truly yours,

G. W. Heacock.

PART II.

LECTURES, DISCOURSES, ESSAYS AND REVIEWS,

BY MILES P. SQUIER, D. D.

I.

TEN LECTURES

ON EUROPEAN TOPICS.

LECTURE I.

GENEVA AND THE EVANGELICAL ALLIANCE.

Rail Roads are not as numerous in Europe as in this country. France has but one, to the southeast of Paris, branching south to Lyons, Marseilles and the Mediterranean, and more easterly to the Savoy and Italy, or more easterly still, to Geneva and Switzerland. The branch to Italy, though determined on, may not be completed for half a score of years, as a tunnel of from seven to ten miles, under the "St. Cennis" pass of the Alps, is yet to be made, before reaching Susa and the Valley of the Po. The last fifty miles of that to Geneva is through a quite mountainous region; but as nature had encountered its difficulties by the waters of the Rhone forcing their way to the bosom of the midland sea, it was but fair that art should try her sway, and you bound along under impending cliffs, around projecting rocks, by vine-clad slopes, perforating hill after hill, till the *Jura* proper is run through; in a tunnel of four or five miles, and emerging from it, you breathe more freely, as if inhaling the sweet atmosphere of Republican Switzerland.

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Geneva is one of the most delightfully picturesque and beautiful cities in the world. The Jura range in full view encloses it on the west and north, as if to guard it from the incursion of barbaric hosts in that quarter, while the mountains of Savoy loom up near at hand on the south and east, with only here and there a fissure and loophole through which to look out upon the sterner and more commanding elevations of the everlasting Alps beyond them.

In some of these depressions, and due east, is seen Mt. Blanc itself, the monarch of all, in solemn majesty, some sixty or seventy miles away, clad to his feet with a mantle of white. You wonder, as you gaze upon it in its grandeur from the quay on the west of the lake and the town, that it need be so icy and cold quite down to your level almost, while the heat of dog-days is resting upon it, and you are sweltering in your summer suit. There it stands unimpressed and unimpressible. The snows of a thousand winters have settled upon it, heedless of the changes elsewhere that spring and summer, seedtime and harvest have made. You must remember that the rotundity of the earth makes some difference, at that distance, and that after all, the altitude of the range and of its peaks is immensely great and would be appreciated by one standing at its base.

The town of Geneva is well and compactly built, with villas, and fine country seats planted on all sides around it. The old wall of Medieval history is being picked into fragments and reconstructed into massive blocks of stores and dwellings; a sure tribute to modern gunnery or modern civilization. Let us hope the last, though

the constant dread of the encroaching claims and astute diplomacy of Napoleon rather belies our hope.

The single object of most prominence in Geneva is the church of "*St. Pierre*," where Calvin preached, and where the Alliance met. It is a massive and imposing pile, a stately composite structure of huge pillars and arches, and standing on a rising ground in the centre of the city; is quite conspicuous from all parts of it. Calvin's pulpit rests against a pillar in one side of it, and though forbidden to enter it by a board on the staircase, there we assembled with the "savants" of Christian Europe, from day to day in adjudication of the great moral problems of the age and the future. The registered membership of the Alliance at this meeting was above eighteen hundred, and nearly fourteen hundred, exclusive of those from within the Canton itself, besides a large number more, who stopped on their travels in Europe, to behold so august and venerable an assembly, and catch the inspiration of its meetings. There were men of all climes and races. America, however inadequately represented, was pleasantly and honorably recognized; a hundred or more from the British Isles. Russia, India, and the cape of Good Hope, with a sprinkling of choice spirits from Italy, long disowned and dishonored, but now rising and regnant Italy, while the great body of members was from the central States of Europe, France, Germany, Prussia and Switzerland, and a few from Austria. Many of the best scholars of the continent were there: men of rank and position, clergymen and laymen, authors, theologians and civilians,—men from every sphere of Christian

truth, conversant with the past, intent on the present, and forecasting the future; all engaged on the giant problems that had convened them.

I will give you the words of M. Adrien Naville, President of the French portion of the Alliance, and resident at Geneva, and who became President of the whole, in his opening address and note of welcome to the meeting in allusion to this country:—"Welcome, Brethren of America, who have quitted your distant homes at a solemn moment. Our thoughts carry us without ceasing to the sorrowful crisis, at which you have arrived. The *United States* are not forgotten in our prayers. Our firm confidence is that a country that has done so much for the cause of Christ, can only receive blessing in the end. What thanks will the Christians of Europe, as of America, render on the day when your noble country will be only, and everywhere, the land of freemen!"

Two things deeply impressed me at the Alliance: the intense and continued interest with which the questions submitted were grappled with and discussed, and the deep meaning and eventual reach and comprehension of the questions themselves, in their bearing on the progress of humanity and the cause of Christ. There they sat from day to day, with two, and sometimes three sessions a day, for ten days consecutively, the Sabbath only intervening. No diminution of interest was observable on to the close. And it was not merely or mainly the current politics or diplomacies of the day that so engrossed them, but the deeper problems of truth which underlie the present and the future, and which yet are to *upheave* society and *reconstruct* the institutions and

destinies of men. The greatest weight on Europe and on intelligent and free mind there, is the Papacy, and the civil corporations that are interchangeably pledged to it and by it. Romanism rests like a pall on the aspirations of free thought on the continent, and absorbs very much the attention of the wise and the good, and when Dr. Merle D' Aubigne proposed in the conference that the next meeting should be at *Rome*, it was like a clap of thunder, and filled the heavens with one universal note of surprise, gratulation and joy.

The infidelity of Germany, its causes and cure, the poorer classes in France, oppressed and uprising Italy, Christian aid to Turkey and the East, the duty of England to her colonies, the present crisis in America, the subject of revivals of religion and their progress and future, and the cause of Christ as connected with these and kindred topics, came in each for a share of attention; but the incubus, the oppressions, the night-mare of Romanism was by eminence the great absorbing theme.

The beginning of the end cropped out at some points, perhaps, and Dr. Baird told them how we were getting on with the monster in this country in his appointed reading on that subject, and resolving ourselves into a more intelligent Christianity and taking to some extent the Catholic mind with us at this point; but the labor of all minds was here, and the deep convictions of all centred on the truth and dominant fact that Rome and her dependencies are the great impediment to the world's progress, and must in Providence be removed out of the way. To aid them against the oppressions

of both church and State in Europe, a wishful and expectant eye was turned to this country and our free institutions of religion and government.

LECTURE II.

EVANGELICAL ALLIANCE—AMERICAN MEETING.

Another subject interested the Alliance, in intimate connection with that referred to in my last paper. It was the cause of *freedom* generally,—freedom of thought, of person and condition. It rises *there* in the desire for religious freedom, and has an intensity, of which we, in this country, can scarcely conceive. No slavery in form exists in the European States, and no one doubts the right of all to civil liberty. The tendencies in that direction are quite considerable on the continent, and they are getting stronger continually. But giant impediments are yet in the way. A stereotyped papacy, with its ramifications everywhere almost, and its doctrine of infallibility and exclusiveness is the first in order, and next are the civil governments that are connected with and dependent on Romanism. This trammels the public mind and hood-winks the people, and is a unit in its influence on both sides of the Alps. It is in concerted league against religious liberty and free thought generally, and holds largely in check the civil power. Napoleon III. finds it too much for him as yet in his long cherished plans for the liberation of Italy. He is "biding his time,"—waiting for "the pear to get ripe," and holding the more ardent and interested cabinet of Turin at bay, till the best time shall arrive. Other wars

may come and other complications ensue, before the cause of freedom shall be successful in Europe. In the mean time it has ardent friends and advocates all through the masses, and among the more intelligent and evangelical of the higher orders of society. The scholars of the continent are intensely alive to this cause, and eager to catch the first note or sign of progress in its behalf.

Here was the key-note of interest at the Alliance, in respect to the American struggle. It was deemed a great anomaly that a system of organized slavery should yet linger on this continent and especially in the United States. The first question on every hand was, "What will be the effect of this war on slavery?" "Is the North fighting in the cause of freedom?" "Will the slaves be set free?" The interest in the whole question of the war centered here. African slavery was not only deemed a dark feature, an unutterable repulsion in American institutions, but its giving up was deemed essential to the progress of humanity:—it was part of a whole in which all the world was interested. Hence the inquiry for the American meeting at the "Alliance," and the desire that those fresh from the scene of strife should enlighten them on the subject. The meeting was one of great interest. The Chevalier Guyot, who is a Frenchman by birth, but long a resident in America, and extensively and reputably known in both hemispheres from his works on physical geography and otherwise, was made chairman: the President of the Alliance general, sitting aside on the occasion. The meeting was constituted with prayer by the Hon. and Rev. Baptiste

Noel, of London. This was fervent and appropriate, being almost wholly in relation to America and the war, and deeply in sympathy with the views of the North. The chairman followed in an opening address, which, too, was patriotic and hopeful. To this succeeded an address by Dr. Baird, of New York, my companion in travel, on the influence of free institutions on Romanism, as shown in the progress of events in this country. The Doctor's method was happy and exhaustive of his subject. It showed America to be far in advance of Europe on the Roman question, and that we are past material danger from this source, while she is yet laboring in the heat of the conflict.

A few moments were then given, by special request, to Dr. Merle D'Aubigne, who spoke with animation and hope for America, and for an issue to the struggle that should be favorable to the cause of humanity and freedom My own name had been announced for the next address. I was somewhat a stranger on that side of the water and Dr. B. took occasion, on introducing me, to read my commission to the Alliance, from my Presbytery and home, in Geneva, N. Y. As it was somewhat characteristic, and created quite a sensation in the Assembly, I venture to copy it and to accept meekly the appreciative personalities it imports :—

"Geneva in the New World, to Geneva in the Old World, sendeth greeting, and to the Evangelical Alliance meeting there :—

"We are named for you and are situated by a lake like yours, and in the midst of a region rich and pros-

perous, and of a people resolved, in God's name, to be intelligent and free.

"Our brother, the Rev. Miles P. Squier, D. D., whom we send to you, is a member of the Presbytery of Geneva, here, and is the member whose name has longest been enrolled of any, on the books of the Presbytery, now among the living, he having been ordained to the work of the Gospel ministry, by this body, and installed Bishop of the first Presbyterian congregation of Buffalo, N. Y., in May, 1816. He has devoted himself much to the cause of education in the west, and is now Professor of *Intellectual and Moral Science* in *Beloit College*, in the State of Wisconsin.

"Any attentions of Christian courtesy and kindness to him from the meeting, will be gratefully acknowledged and reciprocated, as among the tokens of that Divine fellowship which unites us in common bonds of love to Him and His cause who is the one common Lord of all."

This paper was signed by most of the members of the Presbytery of Geneva and by the Pastor and Eldership of the congregation of Geneva, and was received with marked approbation by the Alliance. Judging that at least a modest word was demanded by me, I replied as follows:—

"I thank you for the gratulations of the hour, and shall bear home with me to the distant and broad land of the west grateful memories of 'Geneva' in the Old World, that though she is slender in physical dimensions and has colossal arms around her, she is large of heart, rich in historical associations, in intellect and

character, and in a high Christian civilization, and not unmindful of the stranger within her gates."

To this succeeded my address on the American Question, which is published in the English volume of the proceedings of the Alliance, and in the New York Observer of December 19th, 1861, on this side of the water, and which is as follows, being limited to a ten minutes' speech, by the number to address the meeting and the necessity of but a single meeting for America :—

ADDRESS.

"African Slavery in the American States was to them the bequest of past generations. It was accepted in our country when the slave trade was everywhere held as a legitimate commerce, and was shared in by the ships of all Christendom. John Newton wrote his *Cardiphonia* mostly on the African coast, and when a dealer in slaves there; and England, with her share of the carrying trade of the world, trafficked in slaves for forty years after our Declaration of Independence. All the original States of the American Union were once slave States; now a majority of them are free States, and in becoming so, have pointed out the way for the remainder to follow, and suggested the only legitimate and becoming method in which the great problem of slavery in our country can be solved. That slavery was to be but temporary among us, and did conflict with the principles and policy and best interests of the American people, was the doctrine of the fathers and founders of the Republic;—of Washington, Jefferson, Madison, as well as of Franklin and Adams, and others both North and South. Hence the word slave, or slav-

ery, is not found in the Constitution, and the subject is referred to only by circumlocution and in ambiguous phraseology, and in the hope that the whole subject matter involved would become obsolete and pass from the recollections of men. This doctrine and claim were imposed on us in our own Declaration of Independence, and are to this day conceded and adhered to at the North, and presented by it in all constitutional ways to the consideration and acceptance of the South. But in the South a *new* doctrine has sprung up. It is this:—that slavery, the subjection of a servile race by the dominant one of a country, is essential to the highest type of a Christian civilization, and should be perpetual.

"The antagonism in our country is then becoming one of ideas as well as of supposed interests. In the meantime the North, with its free institutions and general intelligence and enterprise, is outgrowing the South in population and material resources, and can command its positions and policy at the ballot-box. The South, foreseeing this, have risen against it and inaugurated the war; and Europe and the civilized world may know, as well first as last, that the effort to *perpetuate* and *nationalize* African slavery on the American continent, lies at the foundation of all our present trouble;—that while the old world is struggling for freedom—Italy becoming a nation, and the Czar liberating his serfs by millions, there is in America a new effort to clinch the chain of the slave, and to initiate and establish the institutions of a country on the principle of the permanent subjection of a servile race.

"The North is honest and increasingly united in its

adhesion to the doctrine of the founders of the Republic, in this matter, and accepts a policy, which all history shows to be essential to the best material, social and spiritual interests and progress of the whole land. Slavery is no more needful there than elsewhere, either at the South or North. Even now the best slave-work in the South is on the principle and is sought in the element of freedom. It is through stints and patches of work to the laborer, wherever this can be done, and his thus buying his time by extra and free exertion to be his own man, and work for himself, and do as he pleases, for the time that he gains.

"And a volume of truth lies in this principle thus acted on. It is universal as humanity, and its instruction, with the increasing light of the future, may, and must be taken, to every latitude and longitude on the globe. An opposite course is short-sighted and suicidal, and rests on a basis inherently false and ruinous. The world will be free. This is the ordinance of God and the inheritance of man. It is now too late to enslave a race, (to say nothing of the verdict of the past,) and to build up a government on the principle of the protection and perpetuity of human bondage. It is a move backward on the dial of time. Providence will blow upon it;—'the stars in their courses' will fight against it.'

"The South in this struggle have really no ground of complaint against their brethren of the Free States, either within the Constitution or outside of it. True, they voted in November last, as they had a right to. They have been somewhat reluctant to execute the

'Fugitive Slave Law' as impinging against a 'higher law,' written on the conscience, and they have declined to nationalize slavery. And what less could they do in this noon of the nineteenth century of light and grace? And yet the South may possibly gain in this war what she wants. But in that case she will inevitably gain, too, what she does *not* want. She will vacate the constitutional protection of the North, and secure its confirmed and open hostility against that cherished institution, which lies at the foundation of the strife, and find a Canada on *Mason and Dixon's line.* She will gain, too, if we mistake not, the scorn of Europe and the civilized world. She will fan afresh the conviction of freedom, and the desire for it, in her own subject race, who will not be slow, from her example, to learn that the 'white man has no rights that the black man is bound to respect.' Humanity is everywhere instinct with the idea of freedom, fearless of consequences. And thus another alternative in the war *may be* that some incipient reverses may wake up the fanaticism of the North, and that she will come down like an avalanche on the South, with or without the Constitution, 'proclaiming liberty to the captives, and the opening of the prison doors to them that are bound,' and inevitably lighting the fires of servile insurrection, all the way to the Gulf of Mexico. Fearful as this would be, it may not be forgotten that it is a liability in this war. Think of St. Domingo, and look out for unspeakable horrors if this shall be the issue. To fight the North may not be the sorest of troubles to the South. When the fighting is over and the chivalry expended, her people will find themselves

on the volcano still, which has always been so fearful in their view. They will only have gained the boon of providing alone against it, unassisted by their connection with the free States, and divested of their association with them, which has hitherto rendered their own position, as Slave States, respectable. They are by their own acknowledgement but a confederation of States. Local views or local troubles and aspirations, may divide them again and again, and how soon they will be like Mexico none can tell. Even now there is trouble in this direction, and Gov. Brown, of Georgia, has disbanded troops, organized within his jurisdiction, by the Confederate government, as thereby interfering with his views of State sovereignty. Civil powers may feel obliged to regard only the *de facto* principle, but we ask the Christian world and Christian men to grasp the moral elements of this conflict, and give their suffrage and their prayers in behalf of the cause of freedom, humanity and the right. Look at the monster idea of now organizing a government in the Western hemisphere, in the interest and for the sake of human slavery! With it would inevitably come the *foreign slave trade*, and it will then cost England more to keep down that trade than to support all her own poor from a common treasury, until cotton will grow somewhere else than in the Gulf States. The establishment of such a power can but be an apple of discord—yea, a rock of offence to the nations. Better let all the Garibaldis of Europe come over than witness such a thing. Shall we have the slave trade in America, when all the world beside scorn the traffic? Is human flesh at a discount there?

Shall the slave trade be piracy anywhere else, and yet be a legitimate and honorable commerce

In that land of the free
And home of the brave?

Shall the nations combine against it on the high seas, in Italy, in Hungary, in Poland, in Turkey even and Mexico, and yet tolerate and sustain it there? Tell it not in Gath.

"No! this must not be; and we can hardly doubt the eventual issue of the struggle now going on in that land. Providence demands that it be in the interest of humanity, of freedom and the cause of God; that when sufficiently baptized in blood, we shall come forth from the ordeal a free and united people, and better than ever qualified to fulfill our mission of mercy in behalf of other peoples and nations of the world."

The rendering of the Address was attended with unexpected marks of approbation on the part of the meeting, and at its close, Dr. Urwick, of Dublin, Ireland, in a speech sufficiently laudatory of the address, moved that it be printed forthwith under the auspices of the Alliance and circulated over the world. He was followed by others in the same strain, but at the suggestion of the American delegation themselves, it was thought best that this paper should follow the usual course with others, read before the body.

The Rev. Mr. Kerr, of Rockford, Ill., then read a paper on the "characteristics of North Western mind, in America and its attitude in relation to our present struggle." Brief addresses were also made by Rev. Mr. Morrison, late of India, and Dr. Sawtell of Havre in

France, and the meeting was closed by the Pastor Fisch, of Paris, with a very fervent and appropriate prayer for America and freedom, and the right and the success of all engaged therefor.

But the English, led off by Sir Calling Eardly and others, requested to hear more from America, and at their instance a second meeting was appointed for Monday following. At that meeting explanations were given, and questions answered by the delegation, and papers read by Rev. Mr. Priest, of New Jersey, and Rev. Baptiste Noel, of London, and a resolution submitted for the action of the Alliance in respect to America. This, with some enlargement, was adopted by the body in general meeting, and has been extensively published both in Europe and in this country.

A special interest was thus thrown into the American meeting, by introducing the rife question of the day, and it was conceded to be one of the most spirited and edifying which occurred in the course of the whole conference. Some of the American delegation beforehand doubted the wisdom of bringing out the question, but all acquiesced in this, in view of the cheerful and happy discussion of it and of the edifying result, to which by common consent we came.

The American reprint of the address embraced in this paper, has made it the subject of some comment and criticism. But in behalf of the address as given, the following suggestions may be made:—

1st.—Limit of time forbade expansion. It could contain but the seeds of things. It could but strike at some first principles of thought as connected with the

subject, and touch on some of those elements of truth and historic fact, that should indicate its nature and bearing. These were of necessity referred to in the fewest and briefest terms, and for the single purpose of showing where lay the great moral of the struggle now in progress between the North and the South of this land.

2d.—The stand-point of the Address was not in America, but in Europe. It was at the centre of the Old World, not in the New, and at a confluence of nations, who looked on us from afar, and where subjects were discussed in "*thesis.*" Underlying principles were wanted there—the germ, the root, the moral issue, the historic growth, and moral tendencies of the matter in hand, and without the many incidental and affiliated questions which attach to it in this country. And in stating these central elements and aspects of the subject, and in pointing to its probable, if not inevitable results, I am happy in seeing myself verified by all who have written upon it since.

3d.—My object was to secure the sympathy and moral support of Christian Europe for us, and in behalf of the right in this strife.

Europe was full of demagogues from the South, endeavoring to prejudice the public mind against us. They had found their way into the columns of the leading journals of France and England. The "Times," of London, and kindred papers there, were full of perversions of the truth and vituperations of the North,

and "Galignani's Messenger," and other prints at Paris, but too faithfully and constantly copied their foulest aspersions and most malignant attacks. So considerable and disastrous was this influence, that our minister at Turin, Mr. Marsh, and also Mr. Dayton, our minister at Paris, often spoke of and deplored it, in our conversations with them; and they were quite urgent, that in visiting England, we should devote ourselves to a mission of mercy, to endeavor to counteract these tendencies, and disabuse the minds of our great cousins there in this respect. This in other circumstances I would not have been slow to do. And it was in this state of things in Europe, and with the inquiry on every hand—"Are these things so?" that I had the ears of its "*savants*" for a few brief moments, to listen to my story. I aimed at the "*morale*" of the subject. I would exert some influence on their minds in the right direction. I would gain their Christian conscience and secure their benevolent aspirations and prayer to God in our behalf, and I could but rejoice in the cordial sympathy and hearty gratulations of the meeting, and in securing so entirely the expression of my views, in the paper of Christian kindness, condolence and affectionate recognition, and interest and call for prayer, which was sent out synchronously with our own national proclamation for fasting and prayer, and for the guidance and harmony of the Christian world in this thing.

It was to me a glad hour. I rejoiced to see the pulse of the good and great men before me, so ready and strong in the right direction, and could but feel that the results of that hour, were worth the voyage of the At-

lantic, and all the perils of foreign travel, to one who had already entered on that seventieth year which is set down as man's utmost privilege of life on earth.

LECTURE III.

THE SOURCE OF ITALY'S REGENERATION.

The Alps separate Italy from the rest of Continental Europe. That must have been a mighty upheaval of nature which brought them forth, and pointed, with so much sharpness and hight and magnificence, that ocean of mountains, to the skies.

Over these, from France, Geneva and the Danube, are several "passes," among which the Splugen, the Simplon and the St. Cenis are the most known. The last rises to an elevation of seven thousand feet above the neighboring sea, and to about the level of "eternal snow." At its utmost hight you pass out of France into Italy, and sink by one continued descent to the valley of the Po, at Suza, and strike one of the confluents of the main river. In this valley, and thirty miles away to the east and south, Turin is seated, the present capital of the new kingdom of Italy. This is the finest valley and river of the country, spreading wider and larger in their onward course at the southerly base of the Alps, to the Gulf of Venice, the Adriatic of the ancients. Here is that stately quadrilateral of fortified cities, held yet under the hated sway of Austria. Here is Alessandria and Solferino, and here, too, unquestionably, is to break out the next war in Europe, and commence the struggle that shall not enfranchise Italy only, and Hungary, but

Poland also, it may be, and reduce to its proper dimensions as a German state the nationality of Austria and the Hapsburghs.

Italy has been considered the basest of kingdoms. Haughty diplomats have gloried over it, as being merely "a geographical expression." She has been the football of empires, the mere dice of kings. Governed by priestcraft, emanating from "infallible" Rome, she has been but the small change of the Pope, in lording it over the nations. She will be so no more. The future of Italy is most hopeful. All will not be done in a day, for centuries of misrule have left their impress on the people. Ages of superstition have crushed them. Absolutism in church and State has oppressed both body and soul, and well nigh taken the life of both.

But those are genial skies. There is a deep liquid azure in them, and a poetic richness, as well as historic significance to every hill and valley, and woodland and stream, that have begotten a noble people, and which will help to make this the glory of all lands. Here science, learning and the arts have flourished. It is the land of poetry and song. Immortal Rome is here. All is classic ground. No education is complete without the study of its authors. It has had the moulding of mind ever since Cicero stood in the Senate or Virgil struck his lyre. In medieval periods, it embraced largely the research and erudition of Christendom, and its men of this day have shown themselves to be men of strength with the pen as well as the sword. Their State papers in that late ineffectual struggle for freedom, when the Pope fled to Gaeta, and the world began to

hope for them, were better than those of France in her greatest efforts to be free, and more fully challenged the sympathy and moral support of mankind.

Cavour was one of the greatest statesmen in Europe. In most difficult circumstances, he brought up the kingdom of Victor Emanuel to an acknowledged rank among the first-class Powers of the Continent. Austria, the Pope, the King of Naples, and the Dukes and Duchesses of Central Italy, were all against him. The Catholic question was in his way, and the temporalities of St. Peter. He needed great wisdom to secure the effectual though tardy support of Napoleon, and to check the impetuosity of Garibaldi. He took large views of Italian policy. His motto was "*Festina lente.*" He knew that ages of degradation could not be repaired at once, or distinct nationalities be made to coalesce into one, by a word. He was smitten down in the midst of his career, a victim to his anxiety and overwork; but he will long be hailed as the restorer of Italy, and his name go down to the future as one of the greatest of her sons.

Cavour was succeeded by *Ricasoli* in the premiership of the Court of Turin. In some respects he is a better man for the post than his predecessor. If the one was a statesman, the other is more than that. If not decidedly a religious man, he counts much on the moral and religious element in securing the social, civil and political regeneration of his people. He may be by profession a Roman Catholic, but he is for free thought and general education. He is the patron of efforts to enlighten and evangelize the people, and would seek

their elevation and establishment as a nation, on the basis of intelligence and virtue.

Victor Emanuel is eminently an out-door man. He familiarly speaks of himself as better fitted for a General than a King, and is more at home on the battle-field, than in the Cabinet, and with councils of State. He has a proud lineage of many centuries of the house of *Savoy*, and is deservedly popular as a soldier. With the exception of the popish faction yet lingering at Rome, his government is the desire of all Italy. His name is the rallying watchword of constitutional liberty, over the whole land and the isles adjacent. Industrial exhibitions are in progress under his patronage; a higher degree of material and spiritual development is sought; and by the consent and help of all evangelical Christian nations, Italy is fast rising to dignity, and strength, and honor, among the most intelligent of the peoples and powers of the world.

There is a secret in this, well worth being told. The true servants of Christ in Italy, even from the middle ages, were persecuted by the Church of Rome. Fierce and long persecutions forced them into the fastnesses of the Piedmontese mountains, where they have for ages been known as the Waldenses and Albigenses of the Alps. There, in obscurity and comparative quiet, they studied their Bibles and preached the faith once given to the saints. They there breathed, to some extent, the air of freedom,—asserted the rights of conscience, and the claims and dignity of man. They were the Puritans of Italy. They learned to fear God, and nothing else. They got the principles of all law from the teachings of

the sacred text. The exigencies of their social state, and the airy hights of the mountains among which they clustered, taught them freedom. Like their compeers of the Mayflower, they were worthy to concoct constitutions and to be the progenitor of nations.

Charles Albert, the father of the present King, through some turn in the tide of civil affairs, was long sequestered among the Waldenses, and received much of his education from them. *He* gave the first written civil constitution to his people, and was the *father of constitutional freedom* in modern Italy. How much he learned in those mountain solitudes we know not, but this we do know, that while he was unequal to the struggle with the minions of Austria of his day, and while that embodiment of despotism brought its iron heel upon him and his country, his name has become the synonym of martyred liberty among all people. And now the day of retribution is arrived. Waldensian congregations flourish at *Turin*, and at *Florence*, and elsewhere. Popery is on the wane, as the confederate relic of bygone and worn out civil corporations; whilst the religion of the long-persecuted sons of the mountains appears in new vigor to be the hope of Italy and her salvation. Christian laborers are at work in Milan, Genoa, Bologna, and at Rome also, and light is breaking in on every side. Our Ambassador at Turin, Mr. Marsh, said to me there, and as the result of much observation and a deep interest in the subject:—Italy is satisfying every reasonable hope, and is gaining in religious intelligence and culture as we ought to expect. With freedom of thought and expression, the ratio of intelligence will in-

crease. The Bible is now largely circulated in many parts of the country, and the spirit of inquiry is fully awake.

The oneness of the Government will facilitate progress. Venetia will soon be returned to its rightful Italy, and the city of the Doges, from her home on the waters, look down upon a regenerated country and call it hers. The capital will be removed to Rome, and Victor Emanuel be crowned from the steps of the Quirinal, and propound his constitution there. The honest and great-hearted Garibaldi has already demanded it; and his life and prowess are its guaranty. The liberty and unification of Italy has long been his effort and watchword. This is by eminence, his life work, and God and the right sustain him in it.

Under an enlightened, constitutional government, Italy will soon become the glory of all lands. Her central situation, her maritime advantages, her mild skies and tropical fruits, her silk-worm and her grapevine, as well as her historic associations, her attractions to the man of letters and of leisure, to men of all arts and all aims, facilitate this. Let that goodly land but secure the indigenous home growth of an enlightened Christian people, and all nations will delight to do it homage, and the long hight of the past be forgotten in the full splendors of an oncoming and glorious future.

LECTURE IV.

FRANCE AND ITS EMPEROR.

For the last fifty or seventy years France has been the greatest problem in Europe. Even to this day the statesmen of England and the continent have not known what to think of her, and have stood in doubt alike of her policy, and her word. From the time of "Le Grand Monarque," as Louis XIV was magnificently called, her dynasties have been crumbling and her political regime ever changing and self-inconsistent. Her government has well illustrated the doctrine in mechanics of the equilibrium and mutual reaction and repulsion of forces. She has run through all forms of civil administration, from the absolute rule of one, to the irresponsible rule of all,—from the despot to the Jacobin, and retraced her steps. She has been under martial law and mob law, alternately. She has oscillated between Robespierre and Gironde,—between the council of the Legislature and the council of three,—that of the dictator and the crown—regal and imperial sway—between the revival of old dynasties in the person of Louis Phillipe, and the short assumption of the democracy that followed him, till both elements were represented and swallowed up in the election of Napoleon III., as Emperor of the French and absolute Monarch of France.

Under all changes the Nation has survived and in-

creased in resources and strength. Its real prosperity dates from the downfall of the "notables and great estates" of the realm. *That* was the uplifting of the people and the political regeneration of France. It was the creation of a "third estate,"—the acknowledgment of popular rights and the claims of labor, on the attention of the governing classes. Lamartine has said that the ideas generated in the French Revolution, were worth to Europe and the world, all the blood and treasure they cost. France would have learned faster with a better creed. She now occupies a central position among the nationalities of the continent, and has many advantages for a controlling influence over them. Her geographical position favors it. Her industrial resources are large. She has many and broad rivers, and borders on both the Mediterranean Sea and the Atlantic. She has large and increasing cities, an improving agriculture and commerce, and immense wealth in her manufactures. In every branch of productive industry she is now advancing with a rapidity which surpasses that of almost any other people. Her burdens are many, but then she has tried change until she is weary of it, and prefers security with a taut rein to privilege under a loose one.

The government of France is largely despotic, yet in many respects enlightened and judicious. The will of the Emperor may have the force of law, but he does not despise the forms of law. His legislatures have measurable jurisdiction and adjudicate with open houses. The courts and diplomacy of France, her generals and

her armies, her police and her general thrift, place her in the front rank of nations.

Napoleon III says that he understands his "epoch," and surely he has many advantages thus to do. He has known adversity, and felt the pressure of want. The oppressor's rod has been laid upon him. The dungeons of Germany have taught him a lesson. His American tuition has not been lost upon him, and his elevation to the throne has been through an appeal to the masses. There is a popular element in his administration, which he does not forget. He was elected to his position by the vote of the people, and now glories in the title of "The Emperor of the French."

Napoleon is a "*parvenu*," and this gives him advantages for a discretionary and intelligent administration of the affairs of France. He is like his country in this. If she has broken up her ancestral relations, having swung from the moorings of her ancient monarchy, he has freedom to adopt the regime of a policy for the present times. He can have the adaptation of a new dynasty, and suit his reign to the people and the age in which he governs. He is not obliged to be bound by precedents. He can forego the claims of by-gone ages, and shape his course by the living exigencies of the people. He can go to war for an "idea," and stop at Solferino. His nobility are the men of his own creation: his plans and precedents are the children of his own bosom, and spring from the resources of his own mind.

Napoleon is eminently an original man. His habits of thought are of a philosophical cast. He examines

every subject in thesis, and takes its *a priori* possibilities and bearings. No one can study his utterances without the conviction of this. All his communications evince this, and exhibit a breadth and depth and condensation of thought, which but few possess.

He has been accused of reticence and reserve. He has needed it all in the circumstances in which he has been placed. He is said to be cold and selfish. He certainly has shown himself capable of a stern encounter with opposing and giant obstacles in his way, and under the conviction of a necessity for it, he has shown that he could be severe and relentless.

Of his private life we have nothing to say; his public acts have been eminently characterized for strength and wisdom. The world have ceased to call him "the nephew of his Uncle," and from the record he has already given, we should be slow to deny that he may be the subject of high aims and generous impulses. The glory of France is doubtless his chief ambition, and he has the sense to know that enriching her, he enriches himself, and sends his own name with brighter lustre down to the future. He is to-day the greatest farmer in France, while he makes his influence felt through every street of the Metropolis. Paris is rising in new beauty under his hand. As it is eminently the heart of the empire, so is it the princess among European cities. London is larger, but has not its adornment and perfection of beauty. She has not the costly and exquisite finish,—the gardens and the palaces, and triumphal arches, and walks and ways,—such magnificence of

statues and obelisks, and pillars, and fountains, and streets.

Paris is greatly indebted to both the Bonapartes, and eminently to the one now on the throne. Nor does he confine his attention to Paris or France. Patriotism may be the measure of his aspirations, but we greatly mistake if he has not higher thoughts, and a nobler ambition. Napoleon says France is the *only power* in Europe that will go to war for an *idea*, and I give him credit for the assertion, and believe that with all his sternness and reserve, he intends to be the exponent of liberal principles and free thought, and the champion of human rights for the continent. Years ago he wrote a book for the freedom and unity of Italy. He afterwards precipitated his legions in deadly strife on Austria, and did all that war could do to that end. He now holds the key of Rome till "the pear shall get ripe." Every day widens the breach between him and the Roman priesthood, as he sees it wedded to the past and a foe to progress. He is the friend of Italy and awaits her destinies, and that *allies* him to the downtrodden and oppressed of nations: to Hungary and Poland, and the reconstruction of European nationalities. His position, his principles and his ambition invite him to this. He owes it to the memory of the 1st Napoleon, and the glory of his house,—to his American ideas,—to the advanced civilization of France and her long preparation and baptism in blood to become the foremost of kingdoms and a champion and leader in the cause of freedom and humanity on the Contineut.

France has now had the tuition of near a century,

and the repeated baptism of blood. She significantly says, Paris is France, and France is Europe; but to fulfill her mission, if it be to enthrone the new doctrine of government and gain the social regeneration of the Continent, she needs two things:—*The overthrow of the papal hierarchy* and *the attainment of religious faith.*

France has outgrown its religion. The intelligence of that country is in advance of its religious creed. Gewgaws may amuse children, but the puerile pretensions of the Romish church cannot hold the French mind. It has been so since the days of Voltaire and Rousseau, and the best apology for Infidelity there is to be found in the category of the national faith. Romanism prostrates intellect and taxes credulity to the very verge of nonsense. The intelligent classes tire of it, for its insipidity and want of manly vigor and truthfulness, and become sceptical. They hold to religious form only as a question of State. They attend church only on State occasions. Notre Dame has but a hundred or two of worshippers, on ordinary Sabbaths, and those mostly of the poor and dependent classes. Protestantism is now making some head-way against the current, but never was there a nation, professedly Christian, so thoroughly Infidel as France is to-day.

Two things besides the revival of general intelligence and the conviction of the utter unworthiness of Popery as an economy of belief have contributed to this result. I refer to the Ultra Montane as well as *despotic tendencies* and aspirations of Romanism. France dislikes a regime of worship that is dictated from beyond the Alps. She is restive under the ecclesiastical supremacy

and domination of Rome, and that all church preferments and episcopal appointments must emanate from the Holy See. The political status of Italy hitherto has only quickened this sentiment and loosened the obligations of religious faith.

Here is the difficult position of the French Government at this moment. Napoleon could more easily conquer the Austrians at Solferino, and institute a united Italy, than he can manage the tendencies of his own bishops and clergy toward Rome and the infallible Popedom, temporalities and all.

He has set the press to work, and expects help from the court of Turin in this behalf, and thus with cautious helm and furled sail, is steering between loyalty to the Pope, on the one hand, and the sense of independence and freedom from foreign control among the people on the other. This dislodges the conviction of religious faith, and fosters the idea that all rites of worship are but an affair of State, and destitute of vital claims on the conscience. To this may be added the despotism of Popery. Its best friend is Austria, with its iron heel on all reform. It is known to be committed against free thought and free government, and the ally and advocate of the divine right of kings. It is an absolutism and preaches the doctrine everywhere, and holds it with the grasp of death. But France is a democracy, or at least she thinks so, and has not forgotten the votes that gave her an Emperor. And she claims freedom of opinion and of speech so far as the State admits of it, and repudiates foreign domination not less in religion than in politics. The arbitrary dogmas of Rome have

little hold on her conscience, and are easily substituted by that *want of faith* which characterizes the French mind. Nowhere will you observe such an absence of religious ideas,—such an engrossment in the present,—such a living for this world. A future life seems not to be in their thoughts, and a sense of God and of obligation to Him, to a large extent, is extinguished.

Glory and France are their watchwords—to live and enjoy themselves their only concern. Gay, pleasure-seeking, and unreflective, they seem to sin with the least conscience of any people—their morality, a conventional arrangement for mutual good—a sentiment rather than a conviction, spontaneous, and at will, but connected with no ideas of God or of obligation to Him.

The learned and philosophical Guizot, after visiting England and observing the operation of free institutions and a constitutional government there, remarked of his own country—"*France needs religious faith.*" This testimony is true, and competent to the point. And it describes the imperative necessity of the French people. Romanism has engendered in their mind a scepticism in respect to all religious belief. They are wanting in the observance of the first truths of reason concerning God, and His providence and His word. They are without God and the practical conviction of amenability to Him. Without the recognition and fear of God, they lack that conscience which these convictions inspire. The stable foundations of morality are wanting. They lack the sterling Puritan element in their social life. From the peasant to the throne, France needs to be pervaded with genuine religious convictions,—with thoughts of God

and immortality, and the binding obligations of virtue. In one word, she wants a *religious* conscience. She must have an intelligent economy of doctrine, and a real conviction of it, and trust in it. It must be *equal* to her science and civilization, and sanctify both. She must give up the puerilities of Popery for a purer, better faith; a faith that does not abjure reason and is not unworthy of it. She must get back from the false lights of a merely legendary service to a simple Gospel, and its intuitive and legitimate teachings. She must have piety toward God, and faith in Jesus Christ, and a simple and pure worship, and be strengthened to all righteousness by the baptism of religious truth. On this career France has already entered. She has long been praying for the forfeiture of her persecution of the Hugenots, and is returning with some confidence and hope, to the faith which she once destroyed. Protestant congregations, devoted advocates for the truth, are to be found in all her principalities, and, to some extent, in many rural districts. There is, at least, the first dawning of a brighter day. Romanism is on the wane. Napoleon is as conscious of its inadequacy for the present and the future of France and Italy, as any one. He is waiting the logic of events. The work of Father Passaglia, the first scholar in Rome, opposing the temporal jurisdiction of the Pope, and republished at Florence, and followed up with subsequent articles in the same strain, is a very healthful and gratifying token. And but to-day the news arrives that the inhabitants of the last named city are placarding through their streets and public places the motto, "Rome as the Capital

of Italy"—"Down with the Pope King"—"Long live Victor Emanuel."

This is but the beginning of the end. The most intimate relations subsist between Italy and France, and between the governments of the two nations. If the one has now her constitution from the foot of the Alps, and in near sympathy with the sturdy ethics of the Waldenses and the Bible, she knows how to learn the lesson, and if Napoleon III "can go to war for an idea," and conquer Italy for the Italians, his people may yet, with his consent, assert the rights of conscience against the claims of Rome, and get a religious faith, that shall make them equal to the claims of the future on so chivalrous and gallant a people.

The expedition to Mexico and this continent is not yet written out. It is, we observe, thoroughly canvassed in the French Chambers, and is subjected to a scathing criticism and rebuke in the columns of the "*Westminster Review*." Napoleon himself asserts it to be one of the noblest and best movements of his life, and expects the gratitude of mankind for it. *We* fear in it the intrigue of that bigoted, Spanish, Roman Catholic wife of his, and apprehend that French conquests in Mexico will only serve to reinstate in power the Roman priesthood of that country, with their overbearing resources of wealth and influence, to perpetuate the ignorance and degradation of the people.

An enlightened monarchy in Mexico, while it would be certainly against our Monroe doctrine, might not be the worst thing for that country. It has fared hard and been badly governed hitherto, and if some sturdy Na-

poleon has leisure to consolidate it under law, and bring out its resources for the benefit of the world, we should not much complain. Maxamilian seems ready to undertake the task, and with France to sustain him, will undoubtedly do the best he can to make monarchy acceptable on this continent.

In the meantime Mr. Seward will keep all crowned heads well advised of our *views*, but there need be no clash at arms. Honest Lincoln must undoubtedly be President next time. Pennsylvania, California and Kansas have already declared for him. But he will have enough to do to get into subsidence and reconcilement the jarring elements of our home country during the balance of his eight years term without giving much thought to abstract questions outside. Mexico, as yet, has shown itself incompetent to free institutions and been but the disgrace of republics. Napoleon, if he understands his epoch, will not quarrel with us. Himself a child of reform and revolution, as in the North of Africa, so he may do Mexico good, and pending the issue and cognizant of our own national struggle and crisis that is on us, we will commit our way to the Lord and trust the future to him.

LECTURE V.

ENGLAND AND ITS QUEEN.

England is approached from France by several routes: that by Havre to Southampton,—from Dieppe to New Haven, and from Calais to Dover, and thence by rail road or on the Thames, a river of quite considerable dimensions, and teeming with ships and commerce, all the way to the metropolis.

London is an empire of itself. Its population is well nigh that of the whole State of New York. The city spreads itself out on both sides of the river, and chiefly on the north-west of it, with a radius of four or six miles every way from a point near to St. Paul's or Charring Cross as its centre. Parliament House, Westminster Abbey, St. Paul's, the Bank, and Palaces and Towers and Parks and business are on that side, though the new and gorgeous Crystal Palace peers away off at Sydenham on the other side.

London is a congeries of villages and boroughs, and separate municipalities, expanded into one large and overtowering city, in the course of time and events. Its streets are without much regularity or reference to each other. It is said to have twenty Queen streets and twenty-five King streets, and others in perhaps equal profusion. A post-office address must do more than designate its street—it must show which of that name,

by reference to some well-known locality as the Strand —the Mall—Fleet street—Flood Gate—or by marking the geographical portion of the city intended.

A practice is observable in London, somewhat characteristic: the river is made an omnibus and a rail road, and innumerable small steamers are at work up and down the stream, conveying passengers to all points near it, at two or three pennies a head.

London is eminently a business city. Not that of the government only, and of the British Isles, but of India, and the colonies around the world. It is the centre of the commerce of all nations, and keeps the books and regulates the exchanges of the world. The account is kept there, wealth accumulates there, and is diffused thence, as from a common and acknowledged centre.

Liverpool, over on the western side of England and near the Atlantic, is a younger city, though rapidly growing in business and wealth, and from the advantages of its position may yet become the great commercial emporium of the kingdom.

England has large resources in her agriculture, her mines and collieries, and yet her wealth and greatness must be attributed to her large share of the commerce of the world, in connection with her immense manufactures. She shows no signs of decay, and those who predict her speedy downfall from taxes or the weight of empire, must look elsewhere for it than to the statistics of her tunnage and commerce or the spirit of her people.

The English are an intelligent, if not a literary people. Besides numerous respectable institutions more in the Dissenting interest, the two Universities of the

LIBRARY OF THE UNIVERSITY OF CALIFORNIA

Establishment,—the one at Oxford and the other at Cambridge,—would be an honor to any country. They started from small beginnings and have grown to truly colossal proportions. They had their rise in the clustering of independent Grammar Schools in an early day, under the care of single teachers. They are the children of their own pupils, and have been built up from age to age on their successive endowments. They are now nearly of the same size. The University of Oxford, which is the oldest, dates back to the seventh or eighth century of our era. It has now twenty-three separate colleges and foundations, with corporations really independent of each other, but for mutual edification and convenience, sharing in these last days some things in common. They are located apparently without reference to each other in all parts of the town. Indeed it is a city of colleges, and for their sake. They have nnmerous quadrangles of masonry of every age and style, with spacious yards and lawns and walks and overhanging trees. Addison's walk in Magdalen College is over half a mile around, and the great walk in the rear of Christ College, (or Church, as it is called,) and belonging to it, is four rods wide and one hundred in extent, with a dense row of venerable elms, from three to four feet in diameter, in each border. Large parks, with stately forest trees, and live deer sporting in them, are observable in the rear of some of the colleges. The University is the largest land and property holder in the region, if not in all England. Some of the foundations are richer than others, but all in their appointments, their Libraries and Galleries of Art, have the appearance

of thrift and comfort, and of the means of great and permanent usefulness.

But at this point there is disappointment or occasion for it. Oxford is not doing the good she might. She suffers under the evils incident to overgrown and wealthy corporations. The University is very much a magnificent charity in the behoof of dependents and wards and cousins. The twenty-three colleges have, in all, less than sixteen hundred students, and some, with millions of money, not more than than thirty or forty. They have accommodations for five times the number, and professors and fellows rusting out for want of scholars. The terms of admission are a damage to them and the aristocratic notions that prevail.

Still the stranger cannot visit those retreats of learning, traverse those halls and gardens and grounds, and look through those extended alcoves of the wit and wisdom of the past, without seeing the elements of a mighty power for good in the future. There is yet truth and faith in Oxford and Cambridge. *There* are the *forms*, recumbent and sleeping it may be, of a mighty orthodoxy. The mind of the Spirit may breathe over them. The Holy Ghost may be shed down upon them from on high, and these centres and foundations be moved as one man. These halls, and these foundations, and magnificent charities it may be, are held in check, till all is ready and the pentecost is fully come. There is a future for England and the Saxon race "in the ages to come." She has colonies and dependent possessions round the globe, and the means of usefulness beyond any other nation. She has Gibralter and the

Cape of *Good Hope*, and owns more on each of the continents, than any other people, with the exception of Russia about the pole, and perhaps our own country here. She has an empire in India on both sides of the Ganges, and a decided ascendency in the Eastern Archipelago. Australia is her's, and she holds the keys of China. The subjugation and occupation of that vast empire by a Christian power, is only a question of time. A peaceful possession of its sea-ports may be gained by the methods of commerce, and this would lead to the establishment of inland factories and depots of trade, followed up by efforts for Christian enlightenment and evangelization, and thus a gradual transformation be secured from a heathen to a Christian people. It may be a better sample of the advance of Christian civilization than India has presented, though the general process of it has long been going on, with much imperfection *there*.

But India is fast improving now. A government is a better civilizer than a company. Since the crown has accepted the government of that country from the East India Company, the ratio of advancement there in the direction of an intelligent and prosperous Christian nation, eventually, is itself materially advancing.

China is in some respects a more enlightened and better conditioned people than India, and less under the sway of malignant and unyielding superstitions. Her products invite the commerce of all nations, and her access to it is as life from the dead, to nearly a third of the human race. Providence will demand such a country, so vast in extent and favorable in position, in

climate and soil, as a factor in the future of humanity, and the way of the East seems already to be "cast up."

Should there be a struggle for the occupation of China, it would doubtless lie between England and Russia. This latter power has now all north of China and all east to Behring's Straits, except Japan, and no inconsiderable section adjoining it, on our own continent. She owns both sides of the Amoor river, and untold regions up to its sources in the many confluents that swell its majestic bosom and proportions.

What increase of territory Russia may have it in her heart to desire, it may not be easy to say. One thing is obvious: she has much yet to do for what she *already* has. She owns nearly all the north of Europe and Asia, from the Baltic to the Black Sea, and the Caspian and the Himmaleh Mountains, to the wall of China and the Pacific Ocean. Serfdom is not yet extinct in her dominions. Her agriculture, her manufactures, and her commerce, need centuries of improvement. Her newly acquired possessions on the Amoor, the very *Amazon* of the Old World, have the size of an empire, and would be more benefitted by the arts of trade than by the clash of arms.

England and Russia seem to be the meet counterparts of each other. After some experience in the Crimea, they may see that there is a better way than war. They may become too intelligent and considerate to fight for China, and conclude to use and enjoy and improve it for the benefit of both, and submit its future destinies to the mutual comity and good will of all nations. This would assuredly be the more excellent way; and

can it not be anticipated that the policy of nations will increase in spirituality and in their relations to each other, and in the march of their internal and mutual improvement be more commensurate with the demands of Providence and the instructions of revealed truth?

This is the suggestion of enlightened reason and humane jurisprudence on the subject, and the nations will at length accept it. Each sovereignty is best conditioned and prospers most, by having all others prosper around it. The Cosmopolite idea is a Christian idea. There is the brotherhood of nations—man is one, and has one Father in Heaven.

England is best situated to have the oversight of China, for the good of the world. She is small at home and large on the seas and in foreign commerce. She has dependencies almost everywhere. She is, at home, a highly civilized and Christian people. Her literature and her faith are the birth-right of all nations. The Saxon race has in it a prodigious vitality, and is destined to be a great factor in working out the future problems of society and the world. The Sclavonic race is not equal to it, and though we concede much to Russia, as a great power among "the powers that be" on earth, and though her diplomats manifest much shrewdness and capacity in the Congress of Nations, and though we admire the progress in civilization which she is making, we look to Western Europe, and its correlates in America, for those life-currents which shall set forth for the evangelization of man, and shall bring in, *under God*, the day of prophecy and of promise in His word.

There is a lesson in this direction in the Royal Family of England, as represented in the present Queen. She, though not distinguished for grace of person or point and strength of intellect, is a truly Christian woman—a Godly, pious mother, and with the Prince consort, now deceased, constituted the united head of a model household. They were a loving and virtuous couple, and formed a distinguished example of that good Christian home, known only to England and its correlates. It is said that no other *people* know what the word means. It was gained for them and us in a *Magna Charta* and at Runnymede.

Private virtue is wont to be a desideratum among crowned heads. The courts and palaces of Europe are noted for courtezan manners and low moralities. They have peculiar temptations and great incentives to dissolute habits and profligacy of life. But it is an honor and blessing to England to be able to present such an example of sobriety, virtue and piety, to the nations, as she does in the person and domestic relations of her Queen. They have hallowed the throne on which she sits, and the crown she wears. They have added respectability to the court, and its attendants. They do honor to religion in the eyes of the people, and are a testimony to them of the sacredness and value of a truly Christian home. Such an example reflects light abroad. The thrones of the continent feel its influence, and are assisted to respect the source whence it emanates, if not to imitate its example. It is the gospel of God in the palace of the Cæsars. It shows that personal religion, and personal fealty to it, and respect for it, may be in

high places as well as low, and that the social virtues may be held in honor, and should not be at a discount there. And it is an example and a lesson worth recording. Other thrones and monarchies have had pious sovereigns, and other nations pious rulers to leave the savor of their names in history; but this is one of great distinction on the scroll of the present time, to shed the light of its high example on the homes and hearthstones of the British people not only, through all the colonies of England which belt the globe, but all nations and peoples also. There is value in a Christian home. The family antedated the fall. It is an institution that came down from Paradise, and as it is the earliest, so should it be the most valued of any among men. It is the parent of the State, the exemplar of the church, and in its bosom are nurtured all those virtues which adorn society and assimilate earth to Heaven.

The hope of the future is in this relation. The family constitution has in it the germ of the millenium. It is through Christian households that Christ will rise to the sovereignty of all nations. Woman has a work to do in the house of God. Without her influence the latter day of Zion's glory would *never* come, or a point be reached in Christian civilization that would render it possible. The elevation, excellence and power of woman, and a generation trained by her hand "who shall be all righteous," are the great boon of the future. Let these elements pervade and permeate the thrones and democracies among men, and let "kings become nursing fathers and their queens nursing mothers to Zion," and the *families* of the earth take on the mode of the Gospel

and own its sway, and the end would come as predicted, and this world would put on the type of the heavenly.—"Joy and praise would be heard therein, thanksgiving and the voice of melody."

LECTURE VI.

REV. DR. PUSEY AT OXFORD.

While in England I spent a Sabbath at Oxford, that city of colleges and literary foundations and ecclesiastics. It was "*convocation day*," when the twenty-three really separate corporations, having been gathered on the Saturday before, from their long summer vacation, and having met for morning prayer in their respective chapels, assembled as to the heads of departments, and as many as could, in *St. Mary's* church, for a sermon. Dr. Pusey, a Fellow of Christ College, and ex-Regius Professor of Hebrew,—who had been cashiered for his Popish tendencies, but for some reason had got into favor again,—was the preacher on the occasion. He is a man approaching the evening of life, of medium height, thick-set, a firm tone of voice, and not much action in the pulpit. But I recur to my notes for the day:—

"Listened this morning (Sabbath, Oct. 13th) with all Oxford, &c., to a sermon from the celebrated Dr. Pusey, the father of Puseyism, and widely known on both sides of the water. As I was an American clergyman, I was admitted among the gownsmen, and to a good privilege of hearing, and was much interested in the discourse, which was an hour long, and unattended with the usual service of prayer, in public worship. It was quite a labored and able production: '*And I, if I be lifted*

up, will draw all men unto me.' If the Regius Professor had been as good a metaphysician as Hebrew scholar, he would have improved the sermon. It was all on *Reason and the Bible*, (my subject, you will say,) and it was above half right. Dr. P. was running the parallelisms and contrasts between Reason and Revelation all the way through, and seemed much like the man in the gospel, who saw 'men as trees walking.' He lacked analysis, and a careful and consistent use of terms, and committed himself and crossed his own track at various points. He is clearly a disciple of the Hamilton and Mansell school. But the sermon, even with these defects, had much truth and excellency in it, and was vastly more evangelical and faithful in its cast and exhortations than I was prepared to expect. Its chief aim was to set up *faith* as the method of receiving Divine Revelation; and its chief mistake was in accounting those intuitions of reason and of the intelligence as *faith itself*, which are the cause of it, and its legitimate ground, and thus, instead of making faith reasonable and a dictate of reason, in reality stultifying both, and giving up the coincidence and harmony between them. Verily, there are some things the English have not got yet. They lack precision and ripeness in the science of mind. Oh, thought I, as I saw him (Dr. P.) battling along so lustily on the edge of truth, and crossing and needing it, without stating it in just relations,—why does he not see it and catch its line of things and use it, and thus render his work so much more easy and effectual, and give himself so much wider a margin of privilege to scathe Neologists and the advocates of 'positive science,'

which was his real and legitimate object. I have not seen so much Scripture interwoven in a sermon, and so well put, scarcely in my life. I think I must recur to him again, if I live to get home"—and so I do; but only for the following concise reflections:

1st.—*The preacher had an earnest and important subject before him.* It was to present Revelation to us on an independent basis, as the communication of the personal and perfect Jehovah, and not a mere deduction of "Neology" or "positive science";—that the information communicated in the Bible, and its economy of doctrine, truth, and thought, are no result of mere human theories, or conclusion from the perfection or improvements of science; but a body of divine intelligence to us, in our darkness and our need. In a word, that the Bible is a revelation of God to us, and not a growth from us, and that no perfection of science would have attained to it,—no deduction of philosophy bring it,—that it came direct from the bosom of God, and not through the researches of men, and is to be apprehended and accepted as from Him, on the testimony and evidence which it furnishes, and is to be trusted in as such. This surely is a legitimate design: no one need to find fault with it. It places the Bible on a pedestal of its own, wholly aside from and above all systems of mere human device,—the product of divine wisdom and goodness, and not of the intellect and skill of man. Hence the competency and authority of the Bible, as a divine manifestation, and forever removed above the level of all merely human systems of religious faith.

2d.—*Dr. P. set in needless contrast and antagonism Rea-*

son and Revelation. This was indeed the prominent characteristic and vice of the sermon. It mistook the perverse reasonings of men, benighted and besotted, for reason itself and the effort to attain it. It forgot that Revelation comes from the reason of God, and is a message of his intelligence to ours; and that from the very terms of the communication, we are expected to apprehend and appreciate it. It is *from* reason, *to* reason,—from the intelligence of God, to the intelligence of man. But for this there would be no relevancy in it. As well speak to brutes or trees, if there can be no intelligent response to the utterance you make. Indeed, without this there could be no revelation. It must be made to the principles of truth inherent in the mind, and be taken up by the reason and conscience in order to be of any use: it must be a *revelation.* I must see what it is, and that it is true, or I cannot believe it. My faith must have a reasonable ground, or it is no faith. It must found in my convictions, or it will not hold on me. The communication must be made to my intelligence, and give the reason for my crediting it. It is a truth, or it cannot be communicated. It is of the reason of God or it could not be. It is an apprehensible truth, or I could not receive it, or be responsible for it. I may not know all the relations of it, but I must know what it is, and that it is true, and have a reasonable conviction of its truth, or I cannot put my trust in it. My faith must follow my convictions. I may not know all the reasons for a given truth, but it is revealed to me for my appreciation and confidence, and I will go on to know more and more of it. God gives me life and strength. He

is light, and in Him is no darkness at all. Christ is the light of the world, and has said that his people are so too—in their measure, doubtless. Reason assures me of the reason of God, and that all revealed truth is reasonable, and that the supposition of its being otherwise is absurd. I know that God would not and could not reveal what was not true and reasonable, and that revelation, moreover, is given for my instruction and benefit, and that I may be more acquainted with Him and His works and ways, and that He would rather have me know more than less of revealed truth, and of its reasons and grounds, and be going on unto perfection, and so be filled with all the fulness of God. The proof is two-fold:—Divine truth brought *to* the mind, and the mind acting intelligently *on* it, and including faith in it. God would not require us to believe that for which He did not give us good reason for believing. This reason might lie in the comprehension of the thing to be believed,—in the relations of it, or in our knowledge of Him as its Revelator. In any case the faith would be intelligent and reasonable. And hence the coincidence of reason and faith, and the consent and harmony between them;—and the failure of Dr. Pusey was in the lack of analysis just here. It was in allowing reason to be subsidized by Neologists and positive-science men, and unwittingly admitting the conclusion that faith is without reason, and antagonistic to it, and toiling on continually against the irrepressible convictions of men, that what they may not see any reason for, they need not believe. Religion cannot afford such a sacrifice, and it was evident that the good Dr. winced in view

of the weakness of his positions, while pleading for faith at the expense of reason, until at length he identified cause and effect, spoke of those *intuitions* of mind which apprehend the subject matter of revelation and to which it is made, and whose convictions are the ground of faith and which make it reasonable—*as faith itself*, and as being intuitions of faith, and thus enabling him to carry on his war against reason while pleading the claims of faith. His method was involved, and his logic limping, and his conclusions lacking in force, for want of distinction and precision of thought here. He failed to distinguish between the lower offices of the understanding in matters of sense and the higher one of reason, in apprehending moral and divine truth, and thus ignored its office work and prerogative in the matter of Revelation. But this prerogative, reason, of *necessity*, takes. Why believe the Bible and not the book of Mormon or the Koran? To what is the appeal made? Why not treat all pretenders alike; and who shall be judged, and what the umpire and tribunal to which they must come, and where their respective claims must be adjudicated? What, but the reason that God has given us, and with which he communicates in a Revelation? Suppose the Bible failed in its morality, or acknowledged the existence of two Gods, or denied that virtue is obligatory or vice wrong? Would not this be fatal to it? and why? It would then compromit the first truths of reason, and assert what we know could not be true. Why seek to justify the doctrines of Revelation to the principles of the being that God has given us, or write a book on theology, or preach a sermon, or

distribute a tract? This foray on reason, in the matter of Revelation, is worse than idle. It is all a mislead. It is like giving up the citadel to the enemy in the hope of weakening some of his outposts. Neologists and the advocates of "positive science," whether of England or of any other country, may well rejoice over the surrender we thus would make. Abnegate the province of reason in respect to Revelation, and deny that truth revealed, coming from the reason of God, to that he has given us, is not apprehensible to reason and approved of it, and that to believe in Revelation is not a dictate of reason, and, in the highest and best sense, is at once to fortify the rampart of error and undermine the foundations of faith. What doctrine of the Bible is unreasonable? What precept of it shall reason reject? She will not foreshow the contents of Revelation, but will accept its light given and seek its help in solving every problem of humanity and truth. Men are infidels for want of light or of heart, and not because it is reasonable to be so. They lack faith because they do not apprehend the grounds of it, or because they hold the truth in unrighteousness. To repudiate reason is not the way to fight the battles of the Church. It will not be the method of her future advance to the empire of the world. She will become a power in the earth and move on to the conquest of the nations, very much as, under God, she subsidizes the intellect of the nations to her sway and commends herself to every man's conscience in the sight of God.

3d.—*The position of Dr. P. opens the way for all manner of vagaries in religious belief from the Bible, and legitima-*

tizes them. It is this:—Revelation is made to faith; it is beyond "the limits of human thought;" it is not to be reached by any of the principles of truth common to men or known to the human mind; it is without tests in its recipients; it is an economy by itself, and lies in a plane of its own, which faith embraces and communes with, without the correspondence of the other principles of mind, and thus inaugurates a faith without discernment and discretion, "blind and sightless," as its trans-Atlantic apologist would say. Faith in revelation is without "insight or reason" and may not be criticised. And thus, for aught that the position admits, one faith is as good as another, and all faiths are equally legitimate, and it may be to the latent action of this principle on the Doctor's own mind, that his leanings to Romanism are due, and to all that pomp and ceremony of a liturgic service which go to constitute the staple of Puseyism as it lies in the public mind. The Anabaptists of Germany asserted their faith in the Bible, and so did Socinus and Emanuel Swedenborg. Why not accept their faith? Romanists believe that the bread and wine of the eucharist become literally the body and blood of Christ. Who shall challenge it? Dr. Pusey scarcely does. Why not adopt all the frippery of the historic and legendary service of the Vatican, as you may see it in Rome or Paris, or even nearer home? It is because the Bible was given to our intelligent inspection and apprehension, and we do not find this prudery and nonsense there, and would not justify or put ourselves on the level of the faith that blindly says it does. We do not stultify ourselves in accepting

revelation. We put it to the intelligence for whose benefit it was sent; we submit it to the tests of reason all the way, as to whether it be a revelation, and as to what it contains, and as to whether its contents can be true. It brings news;—news that we should never otherwise get, but we must test it in these respects and see that for aught we know it may be true, and whether it is also so attested from on high as that it must be true, and authoritatively given, and obligatory. This is the doctrine of Protestantism and of all intelligent apprehension and use of the Word of God. And there is no difficulty or danger in this. It contains inevitably the terms of a reliable faith—a faith intelligent and responsible. Why believe in the Trinity and not in its mode? The one is revealed, and, for aught we know, can be true as revealed, and moreover, has analogies elsewhere in nature and thought; the other is not revealed. So in all the Bible. Its revelations are so allied to truths otherwise known, are so verified by the facts of history, and its doctrines so verified by the principles of all truth in the mind, or are so attested by Him, whom reason describes as a God of truth, that faith is every way reasonable and should be ready, prompt and universal—and the solution of the problem is easy and natural. God is one—one in nature, in the Bible and in the intelligent being that He has given us. He never contradicts himself. He may make communications to us, but he will not contravene the reason He has given us. He shall throw floods of light on our pathway, as need shall be, but all in accordance with the economy of vision we have, and such as shall make

it the highest element and function of intellect and conscience to approve. Revelation is an addition to our knowledge, and for the growth and culture of the mind and heart, and must be in accordance with the principles of truth and thought that are in and of us. It is an advancement in the knowledge of God and in all righteousness; and how can it contradict or repudiate the laws of mind, through which, if at all, we must make advances. Let us not give the citadel to the enemy. Let us regard Revelation as a help to reason, and not the antagonist of it, and faith in it as the highest reason, and not a rhapsody of the imagination for which no intelligent account can be given; and in our ignorance and sin, let us thankfully accept light from any and every quarter, and especially from the pages of that Book which is sent to us from the bosom of infinite reason and goodness, in hope of the day when we "shall no more see in part, or prophesy in part, but see as we are seen, and know as we are known."

LECTURE VII.

"THE ATTITUDE OF CHRISTIAN EUROPE ON THE AMERICAN QUESTION."

I may be expected to take a special interest in this question, having met the "Evangelical Alliance" at Geneva, Switzerland, in September last, and having since visited different portions of England and the Continent, and while all eyes and hearts were intent on the struggle going on in this country, and on its bearings upon the interests of humanity and freedom and the cause of God.

The question has a two-fold reference to England and the nations beyond, and with respect to each has characteristic features.

England has been censured by some of us, and by many of us, it may be, too severely. She doubtless is not wanting in self-esteem, and her politicians would be quick to improve any opportunity of exalting her institutions at the expense of our own. They have domestic and party ends to subserve in so doing. But the Government has not been betrayed into any hostile demonstration, and the people are yet to be more fully heard from. England was right in the *Trent* affair, by our own acknowledgment, and since then her utterances have been more cordial and conciliatory. We, quite

likely, misunderstand her as much as she does us, and with less reason.

Aside from merely temporal interests, her Christian sentiment asks mainly after the influence of the struggle on the slavery question. She is out of patience that so free a people as we are, and from whom freedom has expected so much, should be so long hampered by that question; she does not know what is implied in restoring the Constitution, the Government, and Laws. She significantly asks, "Can your Constitution and Government do nothing about slavery but catch fugitives from it; keep four millions in bondage and without rights, and sanction the hanging of John Brown?" She sees that we do not understand ourselves in this struggle, as to its moral intent, and have varying views, in Congress and out, all the way from the New York *Herald* to Dr. Cheever, and says, if you are but to return to the day of compromises and concessions to slavery, we have no heart to it. British ports, British ships, and British soil, know only the language of freemen, and we wonder that after so long a trial you cannot say so too. Their language is to us, "If you mean freedom why not say so, and especially now, and to those who abjure your Constitution and have risen in arms against it. The restoration of the Government *with* slavery they have not much interest in, the restoration of it *without* we dare not affirm."

England does not well comprehend onr doctrine of State rights and local law, and thinks that we are not true to our own convictions of the cause of the war and the real animus of it, in the attitude that we take in it.

She would have shorter logic and more direct issues with the main evil itself. She is more an abolitionist than we are, and it is because she is so, and not because she loves cotton, that she shows less sympathy with us than she otherwise would.

I say this from frequent conversation there with men of large acquaintance and intercourse in the manufacturing districts. Hence they will not touch our cotton or break our blockade; but they want we should strike at the root of all evil and do it up for all time.

We are probably doing all we can to accommodate them and ourselves in this behalf, as time will show, and have only to say, have patience, good mother, and you will be satisfied. We are doing the work as fast as we can, and as well as we know how.

England is mystified with our domestic and constitutional complications with slavery, and would have us now break away from them. The inherent rights of man, as man, she would have us renew, as in our "Declaration of Independence." She is enthusiastic at this point, even to women and children. She boasts of the rights of manhood in respect to all who step foot on her soil at home, in Canada, or elsewhere. There is a no more universal sentiment in England than this; and we have only to renew that Declaration and apply it here, to wake up one long, loud shout of applause and sympathy from *Land's End* to "*Johnny Groat's house;*" a few politicians and aristocrats excepted.

Depend upon it the Christian part of England and her people generally are right in respect to the elements of this struggle, and as fast as they can appreciate the

embarrassments of our position in relation to slavery as connected with it and our methods, will they give us their "God-send" and await the issue. We injure ourselves by doing injustice to their convictions, or making too much of the utterances of their "yellow plush" press, or being too ready to resent a little of John Bullism that may now and then crop out. A more unexceptionable tone of sentiment is even now observable. *Frazer's Magazine* for February has an able article by J. Stuart Mill, that is all we could ask on this subject, and is referred to as such by Mr. Bancroft in his oration on the 22d inst. It should be largely circulated in this country. Others will follow that will be satisfactory, and while we are at some loss to define our own position in respect to the acknowledged source of our troubles, and what we hope to do with it in the end, we may well afford to be generous in construing the convictions of others on the subject.

But I pass to the continent. Europe lies under two burdens: the oppression of the Church and of the State,—Romanism, and the political corporations connected with it. Freedom on the continent is rather a sentiment of the heart, than a realized idea. It is a hope, rather than an enjoyment. Thought is free, and may be freely expressed within certain limits, but is hedged in on every side with oppressive institutions.

The friends of freedom and human rights there have long looked to this country as its established home and support. They expected help from us, in the solution of problems, yet to be worked out there. They knew we had a free Church and an open Bible, and could

hardly understand it, that we should yet have to pass through so fiery an ordeal in establishing the freedom of the State. Nothing could exceed the sympathy of that Congress of Nations (I may call it) which was assembled at Geneva. They were the "*elite*" of all Europe,—scholars, clergymen, Christians, statesmen, the friends of man and friends of God, and bent in sorrow, as manifested by inquiries at every turn and corner, over the fratricidal war, raging here.

This manifested itself in the opening speech of their President (M. A. Naville) on our reception, as he said, "Welcome, brethren of America, who have quitted your distant homes at a solemn moment. Our thoughts carry us without ceasing to the sorrowful crisis, at which you have arrived. The *United States* are not forgotten in our prayers. Our firm confidence is that a country which has done so much for the cause of Christ, can only receive blessing in the end. What thanks will the Christians of Europe, as of America, render on the day when your *noble country* will be only, and everywhere, the land of *free men!*"

The American meeting of the Alliance, for which a day was set down, was looked forward to with much enquiry and expectation, and the hope often expressed that we would there bring out the American question. The opening prayer at the meeting by Rev. Baptist Noel of London, was all on that subject, and it was just after the affair at Bull Run, and all in sympathy with the North and freedom. And as addresses that followed from the American Delegation brought out the moral elements of the strife, and the aims and hopes of the

North in behalf of the Union as connected with the cause of humanity and freedom and the surrender of the institution of African slavery in this country, the unwonted applause and gratulations of the meeting were no uncertain proof of where the heart was on the American question.

Pastor Fisch of Paris closed the meeting with prayer, and it was all on the same subject. He had been in this country, both North and South. He knew the nature of the struggle, and his intercessions were all that the utmost advocates for human rights, the success of our arms, and the freedom of the slave, could ask. But the congregation had by this time become too much interested in the subject to be contented with one meeting, and, led off by Sir Culling Eardley of England, a second was called for. At that, further addresses were made, explanations given, and the resolution presented, which as modified by the General Committee on the subject, received the sanction of the Alliance as a whole, and has been widely circulated both in Europe and America.

The peculiar excellence and value of this paper, was that while it was fully in the interest of humanity and freedom, it accepted the proclamation of our own President, for a day of fasting and prayer, and requested Europe to join with us in its observance. The occasion *was* to some extent observed over the water. At Paris the American Church was nearly filled on that day, and a deep impression made by the sermon of Dr. McClintock, the pastor, who preached on the subject.

We have all read Count Gasparin's book, "The Up-

rising of a Great People," and noted the magnificent fulfillment of its prophecies and its logic, in events that have followed. He is one of the finest scholars, and most distinguished Christian statesmen of the age, and with such men as he is, to enlighten France and the Continent, and Stuart Mill and others to catechize England, and such men, as we may trustfully boast of, to direct and lead our armies and fight our battles, under Him on high to whom we would commit our cause, may we not expect results that will gladden both hemispheres, in giving stability and value to our government, unity to our country, and equal rights as free men, to all of every name, and hue, and cast?

LECTURE VIII.

THE FUTURE OF EUROPE.

Europe is the centre of the world's civilization. Since the fall of the ancient empires, the reconstruction of society has been there. Asia has long been sunk away into the quietude and stagnation of a heathen or half heathen state, and receives all her symptoms of revivescence and life, in influences from the land of the west. Africa, with what of ancient civilization she boasted, in the countries bordering on the Mediterranean and in Egypt, is yet an unredeemed, unexplored continent, tipped with the silvery touch of modern ideas at the Cape of Good Hope, and on a few other points, while America is yet a new land, a transplant from Europe, and buoyant with the blossoms of hope, but not yet arrived into the maturity and fruitage of years in its national life.

On the European continent, the ancient races of the earth have met and mingled, have struggled for centuries against the darkness of the past, and essayed a greater privilege in art and science for the future, and there have they been wrought into empires that now largely shape and control the destinies of mankind. America is already a power in this respect, and will be increasingly so, but the central forces are in Europe. And they seem not to have spent their strength. New dynasties

arise, and new modifications of empire are taken on, and will be. But these will only be improvements and the increase of strength. Humanity will move on, with an ever augmenting accumulation of ideas, and a higher type of Christian civilization. Giant impediments will be undermined and disappear; new elements enter into the composition of the forces of the future, and new results be wrought out under that Divine Providence which is beneficent in its aims, and secure of its purpose. What, then, will be the future of that continent, and what the forces that shall control it?

Prophecy is not the gift of ordinary generations, or even of observant minds. We can but roughly forecast the future from the past, and see a little way before us and that imperfectly.

The human mind has laws, and so has society and Divine Providence. These are potential and perduring. From them we may calculate the composition of forces which shape the present, and disclose proximately the overcoming.

Europe is under the sway of three races of people, which, discarding the forgotten and ambiguous epithets of the past, we may name in the language of the present, as the English, the French and the German. To this must now be added the Russian, as a power more recently known and acknowledged.

These races and nations have distinct characteristics and appropriate parts to play in the progress of European society, and in the development of that which shall be. They are built on different bases, have ideas peculiar to each, and institutions and aims in which the others do

not sympathize. And yet human nature is everywhere essentially the same. Man is one, and so is the Providence of God, and both are tending in different forms, and under various phases, to a common and grand result: the improvement and benefit of the race and the millennial state of the church.

The States of Europe are like Nebuchadnezzar's image, in which some parts and elements were of durable material and some of miry clay. Of the effete and worn out systems and habitudes of things there, it is safe to conclude that the matter of the "*temporalities of the church*" of Rome is one. This has long rested like night-mare on cabinets and kingdoms, but events indicate its speedy consummation.

Rome is the centre of Italy, and the natural seat of empire for it. Victor Emanuel and his Cabinet are anxious to get there, and proclaim his constitution from the steps of the "Quirinal." As yet, French troops sustain the Pope at Rome, and the immediate vicinity of it, against the wishes of the people themselves and the desire of all the rest of Italy. But there is a double game in all this, which is well understood both at the Court of Turin and at the Tuilleries. Napoleon has held, and yet holds, Rome, to keep Austria out of it, and guards the Pope to keep others from doing it. He would have the key himself and choose the time for surrendering it. He is loyal to the cause of a united Italy under Victor Emanuel, and is quite contented with the influence which he would have there, through the Prince Napoleon and his wife Clotilde, who is a

daughter of Victor Emanuel, and proud of her lineage from the house of Savoy.

It is for that house transferred to Italy that Rome is kept. The obstacles to its surrender hitherto, lie in France and over Catholic Europe. The question of the temporalities of the church is involved, and even the French clergy and the Catholic dignitaries there, are not yet reconciled to the Pope's being shorn of his temporal dominion. Even protestant Guizot has of late, in an elaborate article, appeared against it. His argument is simply this, that as temporal jurisdiction is and has been the chosen method of *that church*, she would be denied her privilege without it, not aware that there are many things, that the Church of Rome has chosen, besides temporal dominion and the dungeons of the Inquisition and the "auto de fe," that the course of progress and the world's future must deny men.

Napoleon's greatest struggle in this matter is with the Romanism of France itself, and the disloyal utterances of his own clergy. He is temperately rebuking them, and watching the signs of decay in the good old Pope, and anticipating his obsequies as the apology and the period of change and action.

This must soon come, and then, too, if not before, will come the last and successful struggle for Venetia, with France to sustain the rightful claims of Italy, and cementing the two nations still more together in a common policy, with common interests at stake. The Mediterranean is now sometimes called a "French Lake," and it meets entirely the views of Napoleon that Italy should be held by a friendly obligated power. Hence-

forth, and for the dynasties that yet appear, they are to the rest of Europe and its future, substantially one. And there is an element of progress in them, that is sometimes overlooked. They have the *American* idea of civil government as emanating from the people, and existing on the consent and suffrage of the governed. It was a large stride in that direction when Napoleon was made Emperor by the votes of his people and through the ballot-box of France. How much of privilege and how much of constraint ruled the hour, we cannot say. But the form was democratic. It inaugurated the doctrine that the people rule, and that authority is by the consent of the governed. It perpetuated the French Revolution and makes the present Emperor, in his robes, a child of it. This is claimed for him by the Prince Napoleon, his cousin, in open debate in the French Chambers, and would not be denied by himself, if his proverbial taciturnity would deem politic an utterance on the subject. And if his own son should, after a few years, be proposed as heir apparent to the throne, the suffrages of the army *first*, perhaps, and then of the people, will be secured to that effect.

A much more significant advance and omen of the future is the popular vote of Italy. Victor Emanuel has not moved a step without it. He has asked it in Naples, Sicily and the Duchies, and elsewhere. Tuscany owns him as her elected king, and set up his throne in the Industrial Exhibition in Florence, October, 1862, to inaugurate it. The voting too is of the nature of universal suffrage, and fully endorses the American idea of civil government, that authority emanates from the peo-

ple. It will not soon be forgotten. It springs from the law of progress, and will be among the mementos and the forces which will enfranchise and regenerate Italy and set her among the foremost of kingdoms in the world's civilization and future.

To Italy, France will be adjunct, in the matter of progress. Her Emperor says he knows his epoch,—that he has got glory enough in war, and seeks the arts of peace and the industrial and educational elevation of his people. He is a writer and a thinker, and at the beginning of a dynasty can take his course. His mind is eminently philosophical and forecasting. His book on the unity and freedom of Italy was written years ago, and has in it many far-reaching principles on popular rights and representative government. He knows what Europe needs, and regards with no favor the old dynasties and pledged civil corporations of the papal school. He is cautious and non-committal, but sees his place and his glory, at the head of *free thought* and *popular rights* on the continent of Europe. He is doubtless in correspondence with Kossuth and the protector of the Hungarian movement, and when Garibaldi gets Venetia for Italy, and the question of Hungary comes up, he will be found the friend of the Magyar and of the restoration of his power. That day is hastening on, and with it will come a great advance of popular privilege and immunity for the South of Europe, sustained by the material guarantees and leading co-operation of France and Italy. The throne of Austria is built on aggression and wrong. From a moderate principality of Germany, it has, by every method of strategy and war, beat down its neigh-

bors, and, for centuries, under the lead of the astute and unscrupulous Hapsburgs, claimed to be the central power of the continent. She has been, and is, bigotedly catholic. Her king and government are in sworn league and servility to Rome, and must share her destiny.

It is wonderful how papal courts and countries are behind the age; slow in progress; clinging to the past; stereotyped to the infallibility of mother church; trusting to the Pope to do their thinking for them, while he and his subordinates think most how they shall drug and rule the civil power. Look at poor impoverished Mexico on this side of the water, and all South America indeed; at Spain and the Popish cantons of Switzerland. Austria repudiates the doctrine of popular sovereignty, and is stout for the divine right of kings. She uttered her veto, when the ballot box came to Italy, and when it asked the Tuscans, and the people of Modena and Parma, who should rule over them. She is wedded to the weal and fortunes of the Pope, and must be included in them. It is the afternoon of their power. The Hapsburghs have more enemies than they can contend against, and must, with the elements of misrule and false rule, which they have so long harbored, sink Austria into comparative littleness and obscurity again before the forces of the future.

Hungary will again be a power, and be one in the direction and interest of the franchises of the people, and will largely influence the future of south-eastern Europe. A new nation, with the consent of Russia, will probably be set off on the banks of the lower Danube, and be a dividing limit between it and Turkey.

The Bulgarian church has already asserted independence, and though cloven down at present, will rise again and under the tuition of American Missions and other sources of light, appear in the interest of freedom.

The German States, with Prussia at their head, will undoubtedly be a factor in the future of Europe, but not so decidedly as others already named. Some of them are yet Roman Catholic, and they are also checkmated in their general influence, by their great number and minute policy. The scholars of Germany will continue their explorations in the domain of ideas, and as heretofore will keep giving to the world the materials of knowledge, but others will construct them into systems and control governments thereby. Prussia and the subordinate States, with perhaps Belgium and Holland, will do for a balance wheel at the centre, or a make weight for progress in the future of Europe; the electrifying agencies will be elsewhere. The Bonapartes and the Garibaldis will be born in warmer latitudes, and be nursed by more impetuous and fervid skies.

Russia is a recent element of power in Europe, but her voice will be heard, as now, and for the century back, in the arrangements of the future. Her policy at present the most resembles that of Napoleon, Her considerate Emperor is quite content to develop the material resources of his people and remove hindrances out of the way of their collective prosperity and greatness. Hence he is undermining local aristocracies, liberating serfs by millions, and endeavoring to bring the varied nationalities over his wide domains, into shape and ho-

mogeneity. He has many advantages, and much to do, and what the result will be is yet a problem, though it bids fair to bring out Russia as a first-rate power for good in the more distant future.

Leaving the other Scandinavian nations of the north, as also those of the southern peninsula, (Spain and Portugal,) to the subordinate destiny which Providence allots them, I come eventually to *England*, and her dependencies, as a *power* in moulding the future of the continent in which she has had so large an influence in ages past.

England is a cosmopolitan empire, separated by water from the rest of Europe. Her dominions belt the globe. She has long monopolized the commerce of the seas, and grown rich on the traffic of all nations. Others are now contesting it with her, but as the wealth of the world is only beginning to be developed, there is room for all, with mutual advantage to each. The commercial resources, the intelligence and christianity of England will give her a large if not commanding influence in the future of Europe. The great question will turn on the matter of *religions*. The contest on that continent will be between Protestantism and Romanism, and the governments under their sway. This is the general conviction in Europe now, and her diplomats are wistfully watching for, and providing against it. In the meantime Romanism is getting into conflict with the civil power, and is beleaguered by her own doctrine of unity and infallibility. She must never give up a point, and yet there are some points she must give up. She will never yield, but under protest, the marches and

the patrimony of St. Peter, and yet the civil power claims them, and will get them, and should have them. She never had any rights fairly vested in them. Her pretensions are those no spiritual power should set up, and are in dereliction of the fundamental aphorism of Jesus—"My kingdom is not of this world." These pretensions and this persistence in them perplex and weaken her, and will be to her an element of subsidence and decay.

Popery is eminently a state religion, and enforces its claims in league with the civil power. This is altogether abnormal, and is growing unpopular among the more intelligent classes of people and must be repudiated by the future. *State complication will yet rend the Catholic Church.* She will have eventually to throw herself upon intelligent issues, and her claims to regard, as an economy of belief and practice: and there she will fail. She must be modified, or be lost. The world will have free thought, and the free expression of it. It will have an intelligent faith, and master the impediments that Romanism has thrown in the way. The future agitations of Europe will turn increasingly in this direction. They will be mainly moral issues, and England and France, with Italy, will be in the advance guard of them. Napoleon III has already claimed that France is the only power in Europe that will go to war for "an idea." Other nations will do it too. The masses will be stirred on the question of human rights, both in the State and the Church, both in law and religion; conscience will have increasing sway; other Garibaldis will arise to clear the track for freedom; other Whitfields and Wes-

leys and Rouges and Passaglias and Count de Gaspierres to preach a spiritual gospel from an open Bible, and Europe rejoice in a regeneration from on high. The time may not be yet, but is coming. We connect the present aspect of things, as we have a right to, with the recorded purpose and promise of God. Paris has more evangelical effort now, than for a long time before, and revivals of religion, in the American sense, are enjoyed in some of its suburbs and small protestant congregations. So in Lyons, Havre, and other places in France. Napoleon sees his glory in the line of increasing intelligence, and free thought and the rights of humanity in Europe, and as policy shall admit, will be found in the front ranks on the car of progress. The English are among the freest people in the world. They have taxes but they have freedom of thought, and of speech, and of the press, and glory in their "House of Commons" as the palladium of their rights. These two nations have a common policy of which they are aware, and it will not be easy to divert them from it. Russia, too, is bent on improvement, and has a co-ordinate aim. To these three powers we are to look for the chief governmental forces that shall shape the future of Europe. Providence will use them for good, we may hope. They will at least do for the scaffolding of the building, and more. God will honor them as the means of light and blessing to Europe, and of the introduction and progress of that eventual Christian civilization to the masses to which we look forward and for which we pray.

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LECTURE IX.

EUROPE AS CONTRASTED WITH AMERICA.

The geological structure of America may indicate that it is an older continent than Europe; not so, the habitation of man upon it. Its rivers may be longer and broader, and stretch on through more latitudes and longitudes, but our mountains are less abrupt and bold in outline,—less imposing and sublime. The Alleghanies are but the backbone of the Continent, with here and there a rounded protuberance on them, of extra hight and significance. Such are the Green Mountains and those of New Hampshire and Maine stretching toward the Gulf of St. Lawrence. That congeries of swells and elevations, known as the Adirondacs, and other ranges of Northern New York, so fitly styled the Sweden of America, as they appear in so much variety and beauty of outline to one at Burlington, or at other points along the Western slope of Vermont, are modest and unpretentious compared with European mountains. If we have quite away in South America both an Amazon and a Chimborazo, we have not the Alps here at the North, with its continent of mountain peaks, piling the heavens, shuddering in eternal snow. The icebergs that stare on us occasionally, grim and threatening as we cross the Atlantic, come down from Greenland and Spitzbergen, and the glacier of a thousand years, is the

fruit of European altitudes and declivities. Even sunny Italy and the valley of the Po, the lowest on that Continent, look out in the not far distance on perennial frost and ice. The Alps, with the spurs that shoot out from them, are the characteristic feature in the profile of Europe, but it would be an error to suppose it had not a large extent of level and champaign country. Many parts of France are so, as are Belgium and Holland, and the regions bordering on the Baltic Sea. All the South of England would thus be considered, excepting the mountains of Wales on its western border.

But we tarry not on the physical outlines of the old world, as contrasted with the new. The difference lies chiefly in its human and moral features and aspects, and first in the *measure of material and social progress* there manifested. That appears like a mature and fully developed country. The roads and fences, and fields and farms; the cities and towns, and villas and gardens, and grounds; its ornamental walks and shade trees, all are finished up and fully grown and in nearer perfection than with us. We have begun a thousand things, and much it may be that they have not, or have given up and forgotten. Ours is the era of experiment, of invention, and trial. We have new schemes on almost all subjects. In agriculture and ornamental gardens, in architecture and the application of the mechanic arts, in business and in manners, in domestic and social life, we are a nation of original and independent thinkers and actors. Each has a way of his own and blocks it out to suit himself.

Our government is yet a novelty. Our institutions

and legislation and country itself are new. A century has not tested them. We are a nation of beginners. And though we have the light of history, and are here setting up for ourselves, under all the advantages furnished in the past, yet it is a new application of theories, a new adjustment of principles, and a new economy of habits and practice, that, to say the most, has not come to full maturity.

Our intercourse is more miscellaneous and unsettled. There is an air of independence and freedom from rule in our manners. We think as we please and speak as we think. There are no privileged orders among us,—no titled distinctions. The forces of society have entered into new composition, and are combined, it is hoped, for a future more elevated and ennobling, more in accordance with the rights of humanity and the cause of God; but they have not yet taken on them the polish and mature resultant appearance and finish of older communities. This is quite observable by an American traveling in Europe. You may not be able to describe it, but it is everywhere impressed on you in the features of society,—of men and things there. One may pass the length of the continent without intrusion or trespass upon his feelings or rights. We sometimes adjudge John Bull to be a burly fellow, but I have not seen it in England, or in the Cunard line of steamers, but on the other hand, a finished country, and respect for the rights of others, and a careful regard for their feelings, and the claims of hospitality and friendship, worthy of all commendation. The politeness of the old world is less obtrusive and officious, but more finished

and complete. It seems to know just where to stop and leave you to your manhood, and liberty, and rights, without giving or expecting offense. Personal liberty is said to be the freest and most undoubted in France, of any nation. Said one in the city of Lyons, "Everybody is safe here; for every one knows we have a police that will lay its strong hand on the beginning of disorder." And hence the stability and fixedness of the old country. It seems to have reached conclusions more than we have. There is an air of reliability impressed on the aspect of everything there. Except in large mercantile transactions the currency of Europe is in the *precious metals.* The traveler may take his letter of credit from London or Paris, but he must pay his bills in gold and silver. Napoleons and Sovreiegns and the rough German thaler must meet his necessities on the road; and after a season of travel there, it seems quite worthless and humiliating to deal again in dirty and tattered dollar bills here.

The Railroads of Europe are not so numerous as in this country, but in construction and arrangement they surpass us, and in the safety and convenience of the passenger on them. If they are more expensive, they are more perfect, and more guarded against danger and harm on every hand. The idea of permanency is everywhere in the ascendant. Walls, dwellings, castles, roads and fences, have the air of durability. On the elevation subtending the easterly side of Havre, where one takes a land and water view of town and country, and river and ocean, and harbors and ships, second only to that of Naples, in all Europe; the long line of private pal-

aces and villas is walled in with solid and rough stone and mortar, with the privilege of beholding the glories of shrubbery and trees and flowers, and all the exuberance of ornamental gardening, from the loop holes, only, at the needed gates of necessity, if not grudgingly furnished. On the outside it is simple stone-work inclosure, too high for sight or intrusion; within it is gorgeous with all manner of fruits and flowers, and every effort of taste and art. This is characteristic of private residences and grounds everywhere on the Continent, and largely so in England. You ring the bell from the unsocial wall in the street; the porter emerges from his lodge there. The Colleges of Oxford present a dull outline on the street outside, and you enter by a gate in the wall, to open quadrangles, and multiplied lawns, and gardens, and walls, and structures within. Near that city is now to be seen, and in good repair, a church that was built before the Norman conquest. It has stood for near a thousand years, and though antique in model, unaccommodating in its proportion, and uncouth in its architecture, holds yet its Sabbath congregation, and may do it for centuries to come.

One is deeply impressed with this feature of fixedness and durability in visiting *Westminister Abbey*. It groups the ages together. The past and the present abide there. It is the receptacle and the memento of England's great ones, throughout her history. There, they live in costly monumental magnificence; in marble slab, and entablature, and humble niche; in stately pride and royal decoration, carved in enduring stone; kings and their queens; lords, statesmen, and poets, and scholars, and good men

and bad. There are Nelson, and the Iron Duke, and Wilberforce, and Watts, and from them, and later back, clear to the Heptarchy. There they are in silent and enduring permanency. The ages move by, but they heed it not. Generations come and go, but this only marks their epoch, and sets up new mementos along the corridors of the goodly old Abbey. Verily, thought I, as traversing its halls and transepts, and passages and chapels, rich with the records of time gone by, and as I came myself, fresh from the decorations of the "Arch of Triumph" on the hights of Paris, inscribed all over with the victories of one Napoleon; if France is emulous of the glory of the present and the future, England has garnered up with care the greatness of the past.

But I approach an allied feature of European society,—of her great and good men,—her scholarship and science,—her research in literature and the arts. Politics is not so universal a study in Europe as in this country. The current present, has not so strong a hold on the public mind there as here. The proportion of those that take the daily or even the weekly newspaper, is not a tenth as large as with us. Grades and classes of the people are more distinct and isolated, and more appropriately within their own sphere, in their habits and range of thought. General education is less extended. Many in their condition are sunk below an interest in public affairs; and politics and things of State are more the trade of the few than the study of the many. This is less true in England than on the continent. But even there a property qualification exists, and scarcely the half of the men of adult age are voters. France boasts

of universal suffrage, but this matter *there* is disposed of in a very summary way, as the past has verified. The voting in Italy was on a large scale, and the doctrine of the ballot-box is most likely as well understood there, and as highly appreciated, as in any continental country.

But the great minds of Europe, her sages and wise men, are more engrossed in the enduring problems of science and truth. They dwell more in the past, and in the *philosophy* of fact and history. They have a riper scholarship than we can boast, and more facilities for attaining it. They have a large literature, and more minute habits of investigation. They have more leisure for it, and more readers, and work themselves up to a higher criticism on every subject of thought. Even their greatest statesmen of this day, are authors, too, of scientific and literary works, that do honor to the age. This is especially true of France and England. Premiers and ministers of State are also chancellors of universities, and competitors for classic fame, as for political ascendency and greatness. One of the most astute and philosophic of them has said, "The Germans give us the materials of knowledge, the French systematize them, and the English put them to use."* This testimony is doubtless true, and it points to the leading sources of intelligence and thought in Europe the present day, and gives their characteristics. The German mind is more original, and reaches after the sources of investigation and truth, and propounds its results regardless of consequences; the French more constructive and elaborate in the science and philosophy of facts,

* M. Guizot, in his history of civilization in France.

and the principles of inquiry and thought; while in England, the estimate of value is on everything. The British mind is eminently practical and utilitarian. Even the Scotch in the Masters of Edinburgh and Glasgow have given us no system of philosophy. They have written well on particular topics, but their works are rather fragmentary than complete on any one science.

But each nation supplements the others in its efforts and influence on the domain of the true and the possible, and we, in America, have the benefit of all and may hope, with our younger literature, and ready access, and aspiring ambition, to emerge into a future "*pari passu*," with our trans-Atlantic cousins of either stock.

In some things we have the advantage, and here we may remember that Europe, and especially the continent, is weighed down with two burdens,—despotism in Church and in State. We have solved some problems that are yet unsolved there, and are, we trust, in our present fiery ordeal, finishing up a successful conflict with the last and greatest of our political and social evils. But *free thought* in Europe is yet only in the beginning of the end. The might of ecclesiastical and civil rule is against it, while the masses of the people in their culture and preparation are hardly equal to its responsibilities. The best minds there, are working out its first lessons, and sighing after their greater realization. Italy has failed again and again, though now, we trust, on the tide of successful experiment. Hungary has failed as yet, and Poland, too, with yet poorer prospects for the future. And even France, after spending millions of treasure and oceans of blood, is now trying

the hope of freedom, by the *method* of tyrannic sway. The States of Germany were electrified a few years since by the fiery eloquence of Rouge, but its visible effects have passed off, and William of Prussia, at the recent coronation at Rounisburg, a year or two since, has inaugurated with unusual pomp and significance, if not puerility, the doctrine of the "divine right of kings."

There is a logic in events, and progress is made undoubtedly in the direction of freedom and human rights in Europe; but it is slow and subject to many mischances and aberrations. Austria is yet a despotism, and its Emperor a disciple of the Jesuits, and will recede from his patriotism only when he must, and then as little as he can. The Northern nations inspire more hope, for in that quarter rulers are in advance of their people, and lead the van of civilization.

The grand impediment to progress in Europe, and the great contrast between it and this country at this point, lies in the theory of government, both civil and ecclesiastical. Its method and its end are *abnormal* there. In both respects it is vested in the divine right of rulers in themselves to rule over the people. The masses are regarded only as subjects of law and under authority both in Church and State. Popes, bishops, and clergy,—emperors and kings, and potentates of every grade, claim direct designation from God to dispense government to the people, without their consent, and without an acknowledged accountability to them. This was the old doctrine, and *is* now, to a large extent, in all Europe. It is thought to be the prescription of religion and the Bible, and gives importance to the

question of legitimacy and hereditary succession in Church and State. It rests like a night-mare on the conscience of the nations, and constitutes the terror of the oppressor's rod. It is the magic wand of absolutism on the continent, and freedom cowers beneath it. The American doctrine of the rights of man as man, and of the origin of human government in the equal rights of men, and as emanating from their inherent personality and duty of self-government, is not fully born and extant there. The Puritans learned it through long and sore trials. They were schooled in it, "in a great fight and furnace of afflictions." It was the fruit of ceasing from man and appealing to God. It was a necessity of the *Mayflower*, of Plymouth Rock, and of Pilgrim New England. It was so in respect to both ecclesiastical and civil government, and of the one, no less than the other. It was self-government, and amenability to God, expanding into social and mutual control for highest good, under allegiance to Him. It admitted two functions in man—that of *constituting* government, and of *submitting* to it; that of making the laws and obeying them, being in both under law to God. Every man is thus both ruler and subject. Government emanates from the people, and has for its end the highest freedom and general good of all. This is the American doctrine, and it was the child of Divine Providence. This country was held in reserve for it and its development. Those sea-worn veterans, and severe students of the Bible, hunted from all Europe, to a virgin continent here, could do nothing less than constitute it. In the language of one of New England's

most favored sons, and which have gained the familiarity and significance of household songs, they were placed where they must have "a Church without a bishop, and a State without a king."

It was thus that they interpreted the idea of divine right, and held a government thus constituted to be "the ordinance of God" and "a terror to evil doers."

And why is not this the more sensible view, with the checks and balances of its representative system, and why not best adapted in its administration and observances to secure a conscientious regard to the inspired announcement and requisition, "So then every one of us shall give account of himself to God?"

But this theory of government is of slow growth in European countries. England uses it with great and increasing effect in the *lower* House of Parliament. It has been wrung from her sovereigns and brought out in her judgments at common law, from the days of *Magna Charta* and Runnymede. France has had some lessons in it, and will never forget them. Even now our eye falls upon the opening speech of the Emperor, pointing significantly to the Roman question and the jurisdiction of the Papacy, and to the address of the Prince Napoleon in the Chamber of Deputies, where he comments more fully on the subject, and boldly asserts that the *Empire* in France has its argument and expression, in the principles of liberty ascertained in the will of the French people. His words are, "The Empire is founded on the principles of the Revolution correctly understood." He quoted from a work of Victor Cousin, these words: "France is not fickle or difficult to govern,

and desires only the regular development of the principles of the Revolution;" and added: "Those are my opinions." "For my part, I say boldly, that I have no fear for a government which is rooted in the hearts of the people; and while it remains true to the principle of nationalities abroad, and to the liberal and popular sentiment at home, it may defy all—even the agitation of the clergy." The Prince then closed with the following extract from "Thier's History of the French Revolution," as "exactly expressing his own opinions:" "I belong to the party of revolution as well in France as in Europe. I desire that the government of France may remain in the hands of modern men. I will do all I can for that. But, though the government should pass into the hands of men less moderate than myself, —ardent men and radicals,—I would not abandon my course on that account; I should still be of the party of the *Revolution*."

Here is the cropping out of the American theory of government, both on the part of the Historian and the Prince that cites him. It is on the subject of the Romish clergy, and their interference in the affairs of the government; and it is quite significant from one so near the throne, and by marriage prospective heir of Italy, and who, by the way, had just returned from this country. It strikes a chord which is beginning to vibrate with tension and effect in that country. Clothilde is a proud and aspiring princess, and her father wields a constitutional sceptre. Austria, in the recent struggles, has repudiated the doctrine of popular rights, and cleaves to the despotism of Rome. But both are effete

and worn out corporations. The free aspirations of Europe are against them, and though much in doubt and lacking consent and harmony, is sighing for a reconstruction, more in accordance with human rights and popular freedom, and of which the results are not yet. (We speak more fully in a subsequent lecture.)

Truth is eternal,—not so the phases of human society in Europe, or elsewhere. They cannot be while of an abnormal type, and settled down on fictitious bases. Man has an inherent personality. The world sighs for freedom and intelligent self-control. Since writing the above, new signs have appeared in the horizon of Europe. Poland has waked up, and some question of succession in Prussian Denmark, is occasioning general concern, if not leading to a general war on the continent. Hungary has shown increasing restlessness, and Napoleon has asked the aid of a common diplomacy in reconstructing the map of Europe, and assigning the terms of a general and permanent peace. The older dynasties are reluctant, and recusant respecting the measure, and yet cannot settle the question of descent in the little Duchies of Denmark, without substantially acceding to it, by a conference in London, of the great powers. This may inaugurate his principle, and open the way to its result. In the meantime the Czar has liberated the serfs of Poland and thereby quenched, most likely, the rebellion there. And Garibaldi is received with much favor in England, and will doubtless briing out his one absorbing idea, and object there of giving Italy to the Italians. The custody of Rome is becoming more and more an affliction and a grievance

to the French people, if not to their Emperor and the French Chamber, while Thiers, the historian, is criticising with increasing freedom the measures of his government. All is tending toward the vindication of the doctrine of popular rights. The next centre of interest in Europe will be nearer Venice and the Adriatic than the German Ocean, and when Hungary strikes again for freedom, we may expect the reconstruction of the maps of Europe on more resultant issues, and under a more recent diplomacy than that of the peace of Vienna in 1815.

LECTURE X.

PROGNOSIS OF THE FUTURE OF EMPIRE AMONG NATIONS.

An estimate of the comparative growth and decadence of the sovereignties of the earth, so far as our weak vision can forecast the future, will be made up chiefly in the light of the *historic developments* of the different nationalities hitherto, that are to figure in it, —their *status* now,—*the general designs of Providence*, and the *recorded purposes* of God.

Distinct nations and races of men have peculiarities. This has been so from the earliest times. The sons of Noah were unlike each other, and had a unique history impressed on each by a positive Providence—"Cursed be Canaan, a servant of servants shall he be." "Blessed be the Lord God of Shem, and Canaan shall be his servant." "God will enlarge Japheth, and he shall dwell in the tents of Shem." This prophecy has met the eye of the student of history during the ages since. The sons of Japheth have been a dominant and indomitable race, inhabiting the more hardy and stringent latitudes toward the poles, while those of Shem have dwelt nearer the warmer tropics, and those of Ham chiefly under the enervating equator itself. Climate, habits of life, and forms of government, and varied history down through the progress of the centuries, have separated them so widely in features and characteristics, that some mere

naturalists, as Agassiz and others, have thought them originally distinct. The lineaments of the past are in the present, and in calculating the forces and track of the future, we must take into consideration not the primeval prophecy merely, but the manifested idiosyncrasies of the peoples and nations inhabiting the earth.

Their present *status*, too, will be taken into the account. What are their relative position and advantages? How are they hemmed in by seas and mountains, and how open to the expansions of commerce? How are they affected by laws and governments and religions, and how elevated or depressed by the more or less advanced stage of a general or Christian civilization?

The general and leading design of Divine Providence must not be overlooked. "Righteousness exalteth a nation, and sin is a reproach unto any people." "Those that honor me," saith God, "I will honor, and those that despise me shall be lightly esteemed." God's methods are like himself. "His way is perfect." The great aim and scope of his dealings are to educate the race to intelligence, piety, and virtue. There is a morality in the veiw of Providence—an end worthy of God in his dispensations to men and nations. To this end, "He setteth up one, and putteth down another." And then, too, he has recorded ultimate designs, a glorious resultant future for man, in the light of which we may estimate what shall be, and approximate the closing chapters of a history ever deepening in interest as it advances, and sure to issue in excelling glory to God, and success to all righteousness, and goodness, and truth.

LECTURE X.

PROGNOSIS OF THE FUTURE OF EMPIRE AMONG NATIONS.

An estimate of the comparative growth and decadence of the sovereignties of the earth, so far as our weak vision can forecast the future, will be made up chiefly in the light of the *historic developments* of the different nationalities hitherto, that are to figure in it, —their *status* now,—*the general designs of Providence*, and the *recorded purposes* of God.

Distinct nations and races of men have peculiarities. This has been so from the earliest times. The sons of Noah were unlike each other, and had a unique history impressed on each by a positive Providence—"Cursed be Canaan, a servant of servants shall he be." "Blessed be the Lord God of Shem, and Canaan shall be his servant." "God will enlarge Japheth, and he shall dwell in the tents of Shem." This prophecy has met the eye of the student of history during the ages since. The sons of Japheth have been a dominant and indomitable race, inhabiting the more hardy and stringent latitudes toward the poles, while those of Shem have dwelt nearer the warmer tropics, and those of Ham chiefly under the enervating equator itself. Climate, habits of life, and forms of government, and varied history down through the progress of the centuries, have separated them so widely in features and characteristics, that some mere

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have recently gained the Pacific coast, and England the whole of Australia, and is now exploring with much assiduity the interior, of as yet, unknown Africa, and will plant her trading posts and colonies there.

Three things favor the future of the Saxon race—its intelligence, its commerce and industrial pursuits generally, and its religion. These would guarantee the future prosperity of any people, and are especially elements of strength and durability in such a people. There are alternately cause and effect, and by their mutual action and reaction, will facilitate, if not secure, their growing greatness and ascendancy on the earth. Intelligence is a power in itself. It helps to bring man to his individuality, and to make the most of himself. He learns to think and act for himself, and to be a power in his own right. He reads and investigates, he plans and invents, and adds to the common stock of knowledge and to the compass of his own personal being. The individual and aggregate will of a people is thus increased, and its power for courage and conduct, and for all the arts of peace and of prowess in war. These on the whole are the most enlightened nations. They may not boast the greatest scholars, but have the most general intelligence. The masses have comparative elevation, and are being educated under governments, while most lean in the direction of civil freedom and the rights of man. In this is there an element of strength, of perpetuity and progress.

This race, too, links itself by its commerce with all other nations and peoples on the globe. A maritime people is essentially an aggressive and a progressive one.

What was Venice, or, rather, what was she not, when she had the carrying trade of the Mediterranean; or Portugal, after she discovered the way of the East; or the Hanse towns, when the commerce of Europe was in their hands, and until a stronger than they demanded it? The ascendancy of England is by her commerce coupled with her manufactures. Our American offshoot will have a share in this. This, she and all Europe already understands. The London Times of to-day, in advising Canada to take care of itself and assuring her that the mother country can not help her, says, "The United States is to be one of the greatest military and naval powers on the globe." (Christian Evangelical Journal.) This is true prophecy. Our present struggle will necessitate and secure it. And our commercial marine will more than keep pace with the arts of war. With our boundless country, and the science we bring into our agriculture, we must largely supply the workshops of Europe, and be the granary of the world. The carrying trade to China and the Old World of the East, may be through this continent, and we become the highway of nations. That contemplated ship canal may be cut through the Isthmus, and our Pacific Rail Road may be so completed and be so capacious, as to ensure it. This would bring into near contiguity and open communication, Japan not only, and the mouth of the Amoor, with those vast regions of Russia bordering on it, but China and the East. So that, from this point of view, it would seem that a great and onward future is before the American element in the Saxon race.

But religion is the greatest force in society, and will

be increasingly so "in the ages to come." If the whole of human thought lies in these three categories—the finite, the Infinite, and the relation between them, our greatest ideas, our most commanding progress and utmost harmony with that great future before the race, as we hope, is in our relations to the Infinite, in the working and guarantees of religion, and its influence on men and nations. And in this respect the Saxon race are in advance of any other people. It has an open Bible, a free press, and the largest Christian literature. It has a faith most freed from the mummeries of a merely formal and legendary service, the most intelligent in itself and best adapted to enlighten, regenerate and purify the masses of society,—that takes the school house and the pulpit in its range, and elevates and ennobles the soul. It is aggressive, too. The protestant faith is a discipler of the nations. It has missions now among almost all people, and its advocates in the foreign field are attracting the notice of kings and the great ones of the earth, as foremost in the ranks of the benefactors of mankind. Thus this people is progressively falling into the wake of a redeeming Providence, and being made an engine of good and a factor in working out the problems of a future as indicated in the recorded assurances of the word of God. Hence the future of the Saxon race. We hope it may be in the vanguard in the great work of discipling the nations, and that it is thus for good reasons that the early prophecy was left us: "God shall enlarge Japheth, and he shall dwell in the tents of Shem."

But other nations must share our regard in the esti-

mate we make. Those of Central Europe, in the light of the past and the present, must have a somewhat distinguished future. Intelligence and freedom and true religion have taken root, and there are symptoms of growth and progress; but Continental Europe is impeded and oppressed by two giant difficulties—oppression in civil government and in religious faith. Absolutism in Church and State render the condition of these nations an abnormal one. Truth and light, both in politics and religion, will conflict with their present state. There is much in them that must be done away. In respect to some, rottenness has entered into their bones and the future will plead for reconstruction. Romanism is a foe to progress. The Pope is advised by an ecumenical council at Rome to hold on unyieldingly to his former *status*, temporalities and all. Religion, as conserved by him, must come into conflict with the civil power, and there must be revolution and reconstruction on the continent. Romanism is the great impediment of progress there, as slavery is here. Both must disappear before the advancing light of the future. Free thought and the doctrines of a more intelligent faith will gain ascendancy in Europe, but the struggle will be prolonged and severe, and what new complications will enter into it, and what reconstructions occur, it may be difficult to foretell. Popery will not answer for the future, and refuses amendment, and must be written down as doomed. With it must go the civil corporations that are dependent on it. Principles are stronger than men—yea, than kings and popes. Dynasties that have become old and worthless, must crumble before the

car of progress. Ideas are slow in the public mind, but must have eventual sway. Reason and truth will get the victory, and Europe be redeemed from both her burdens. In this work it is fair to conclude that the nationalities the most intelligent and free, will take the lead, and we look to France, to Italy with her Alpine constitution, to Prussia and the German States for their contributions of influence, and yet it may be that the old empires of Central Europe will play but a secondary part in the great drama of the world's future, and be confined chiefly to the localites and the continent on which they are now situated.

But another power is coming upon the stage. The empire of Russia is being developed from its semi-barbaric state and is already one of the most considerable powers of christendom and of the world. That race, too, is descended in the line of Japheth, in its dominant elements and characteristics. Russia rules over other tribes and away on the slopes of Asia, among Monguls and Tartars, it may be, but her indigenous people at home and the constituents of her strength are of the Slavic race. She has now larger possessions in Europe than any other power, besides holding all the North of Asia to the great wall of China, and to Japan. Her possessions on the Amoor river are a continent in themselves almost, while she extends on eastward to Behring's Straits, and embraces a large share of the northwest of our own continent. Russia, too, has large resources in her agricultural and mineral wealth. The precious stones of the world are found in her mountains and take their cut and finish from her lapidaries and ar-

tizans. She touches on the Baltic, the Black and Caspian Seas and the Pacific Ocean, and embosoms some of the largest rivers in the world. She has undisputed sway of the North or Polar Sea, and of whatever of benefit that may be. The Russians, too, are an active and enterprising people, bold, warlike, and determined race. They withstood the shock of the Crimean war, against the combined attack of Turkey and western Europe, with wonderful firmness and sagacity. On the dissolution of the Ottoman Empire, which can be only a question of time, Russia must gain a foothold on the Levant, and obtain ready access for her products and commerce in all the ports of the Mediterranean and the south of Europe. She will, too, be a power in the east, and in antagonism or in concert with England and all her Caucassian family, be a competitor or compeer in all the products and wealth of Asia.

Russia is the apostle of the Greek church. That faith is nearer the truth than the Roman. It is not so integrally embedded in paganism and image worship. It is more sound in doctrine, and less corrupt in rites and ceremonies, and may yield more easily, and be more easily conformed to the demands of the future in the Christian church. The Russian government is taking the lead of its people in the work of reform and progress. This was the favorite policy of Nicholas, and is of the reigning Emperor. Serfdom is getting into disfavor and desuetude. Conditions of freedom are given, and millions on millions on the great estates of the empire are elevated to the rights of humanity, and taught the lessons of liberty and law. The government of Rus-

sia, though absolute, is patriarchal and beneficent. The Czar seeks the culture and growth of his people,—their enlightenment, industrial wealth and prosperity,—and under his tutelage they are evidently gaining in all the arts of life, and in a measure of Christian civilization.

That would seem to be one of the great powers of the future, to divide with its fellow in the Saxon line, the empire on earth, or as they may both be moulded by an overruling and beneficent Providence, lead the way of the Gentiles on to a more ultimate period, when "the desire of all nations shall come, and the kingdoms of the world become the kingdoms of our Lord and of His Christ.."

Our forecast, however significant from fact and from the indices of the future, in the present must lose itself in the prophetic visions of the Bible. Those are clear on our pathway, and give light and hope for the "ages to come." A millennial period is in store for the future of the earth's history, and it is to be one of intelligence and virtue,—sin shall have had its day of misrule and worked out its problems of mischief and condemnation and a brighter day shall ensue. Of this we are sure, whatever may be the human forces that shall be used for its coming. If those here indicated shall be sufficient to it they may lead, or otherwise may be resolved into those that shall. But whatever may be the local or national agencies which shall be sanctified and employed to bring in that day, it assuredly lies in the reserve of history, and is approaching. As it is the remarkable issue in moral government, so is it signalized in Divine prophecy. And it will be a period of un-

wonted intellectuality, prosperity and peace. "For brass I will bring gold, and for iron I will bring silver, and for wood, brass, and for stones, iron. I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard therein; but thou shalt call thy walls salvation, and thy gates praise."

And the day is coming that shall bring it. The forces are even now at work that shall avail for it. They are truth, conscience, and the God and Father of both. These are that three-fold cord which cannot be easily broken. These are in concert and coalition. These act together and strive prevailingly for this glad consummation. Truth is constantly in progress of development and manifestation. In physics and in morals is this the case,—in matter and spirit,—in science and religion. And truth in its element is of God, and with Him, and for Him. Its progress is a help to all righteousness. Sin and wrong are begotten of darkness, mistake, and misconception. They must have less sway in the maturity of the world's intellect and observation. All sin may yet be held as an immorality among men and impenitence toward God, and disloyalty to Jesus be accounted an anomaly, a vice and a crime, like theft or murder, or any immorality now. Truth is the child of the skies, and the hand-maid of God. Its prevalence is sin's detection and criticism. It is the increase of moral means to enlighten and sanctify. It unburdens the conscience, enlarges the vision, sharpens the intellect, and gives it reason for harmony with God. And this is the process now gradually passing over the face of the earth: in its early and unripe stages yet it

may be, but sure to culminate and be perfected. And it will under God usher in the reign of the Son of Man on earth. This process is an exceedingly rational one, as well as supernatural and divine. There are more helps for the check and cure of sin, than there were means for its prevention at first, and they are multiplying every day. All knowledge and fact and experience will strengthen them, and God will see them, and in His own divine sufficiency avail for the issue, and the empire of Christ be the ultimate and universal empire among men. His gospel is built in the first truths of reason, and is a revelation from the bosom of the infinite reason of God. It will bear the light of the latter day, it shall be the great factor of it, when the light of the moon shall be as the light of the sun, and the light of the sun sevenfold. False religions will die out in the light of the future; superstitions go into desuetude, from the very intelligence of the ages to come, and errors cease to obscure and mislead. The gospel will hold on and gain sway, because it is true and of God, and become universally the religion of men, in its purity and power. Then verily shall God dwell on earth by His Spirit, and its millennial state come. Prophecy will have its fulfillment, and the earth for a long succession of ages, be the abode of knowledge, righteousness, prosperity and peace.

II.

THREE LECTURES AT BELOIT COLLEGE.

LECTURE I.

HIGHEST USEFULNESS.

There are two plans of life, which may be formed, in entering actively npon it:—one is to *get* good, and the other to *do* good,—the one to be *happy*,—the other to be *useful*,—the one to live to pleasure, and the gratification of the propensities and cravings of our animal and sentient nature, or even the æsthetic or intellectual of our being, and the other to live for society, and for God, in obedience to the high spiritual imperatives of the soul.

The first is self-concentrative, and it has many adherents and admirers. "Many there be that cry, who will show us any good!" Self is its shrine of worship. Its votary lives to be happy, in some form. His end is self-gratification. He uses all else as a means to this, and puts a value on all things, according to their influence on this. He subsidizes the universe, so far as he can, to his purpose,—yea, even the God of the universe, too. His self-respect becomes selfishness. He is forgetful of the claims of others, and the rights of a com-

mon humanity, and the brotherhood of all as creatures of God, and the behests of virtue and piety.

The other principle goes out of self, and finds its direct and main object in a sphere beyond it. It looks outward and away from self. It enters into communion with suffering, and spends itself on wants not its own. It is self-sacrificing—it seeks another's good. It is a helper and not a drone or disturber. It adds to the products of a common humanity, for the benefit of all. It is a producer, and not a mere consumer, and in the great object of life a worker together with God, whose central and significant name is "*love.*"

The adherent of the last, has the same individuality and sensibilities, as that of the first, but they are not his ruling law. His main activity is beyond them. They are incidental to his governing purpose, while in view of a world in guilt and wretchedness, and a God to glorify, he asks: "Lord, what wilt thou have me to do?"

This last plan of life has advantages, over the first, some of which I would briefly state:—

1st.—*It is larger.* It spans a larger arch,—it takes in a wider field,—it is a faster purpose, and is in its nature a more sublime idea. The first is crippling and confining. It narrows down the aspirations of the soul to a single object, and that comparatively small. There is compression in it. The other has expansion and enlargement. It puts us in correlation with a universe around, and with God who made it. It presents to the soul objects worthy of its best powers, and invites to this fullest development. We all know the power of a commanding purpose—the sway of a great idea. Such

is the life long plan of doing good. It brings up the soul into a purer atmosphere,—feeds it on angels' food, and gives it volume and strength for all that is moral and great and good in its being.

For this, too, were we made. Each in an important sense is part of a whole—an integer, it is true, in himself, but in connection and correspondence with all else. In the family, in the church, in society,—along the line of the race, what mutual dependence,—what social influences,—what combined results, and "whether one member suffer all the members suffer with it, or one member be honored all the members rejoice with it." The grand idea is that each is for all and all for God.

Again, our second principle of action and plan of life is more *modest* than the first,—it is less self-pretentious and assuming—less belligerent and antagonistic, to the claims and rights of others. What would become of us and of society, should each draw himself off into a little kingdom by himself and care only for himself? This principle works bad enough in clans and states and kingdoms as now constituted by human policy and the depraved passions. Let it become universal, and the question everywhere be asked: "Am I my brother's keeper?" and our state here would be intolerable and existence a curse. The exigencies in which we are placed compel us in some sort to be contributors to the general welfare, and demand it of us, that we live not in vain, and that we look not every man on his own things, but also on the things of others.

This, too, is benevolent. We have an innate conviction that benevolence is better than selfishness. We recognize it everywhere as a higher and holier principle. We have a veneration for the man who lays himself out for another's good, and spends himself in self-denying acts of kindness and philanthropy. What has given such sweetness to the name of Howard, or traced on the records of all time, the act of her who poured the box of ointment on her Saviour's head? Selfishness roughens the character—is dictatorial, and impervious, and unforgiving; "charity suffereth long and is kind,—vaunteth not itself,—is not puffed up,—is not easily provoked,—thinketh no evil." What a world would this be, did the law of kindness, beneficence and love, obtain universally in it, and were our race brought up to the high elevation of that charity which seeketh not her own. This is the Bible idea of a perfected humanity, and this do we anticipate in the ages to *come*.

And then again it is *God-like*, "For God is love," and we ought, and it is our highest excellence to live on the same principles that He does and to the same ends. Intelligence is the same element of living in the finite as in the infinite. "Be ye perfect even as your Father in Heaven is perfect." Christ was the embodiment and manifestation of the Deity in human flesh, and he was *our pattern* too. His mission on earth was a mission of love. His life, his death, his doctrine, his work,—oh! what a divine charity pervaded all—what love through all His accents ran—how unselfish—how He offered Himself a sacrifice for us, and yet he is set forth as our example, that we should walk in his steps.

"How charming is divine philosophy—
Not harsh and crabbed, as dull fools suppose,
But musical as Apollo's lute:
A continued feast of nectared sweets,
Where no crude surfeit reigns."

And then, *this method secures all the really valuable ends arrived at in the first*, in a better manner and in a higher degree than *that* does. "He that loseth his life shall find it." What a paradox, and yet literally, securely, gloriously true. Great sacrifices lead to great rewards—the unselfish man has the most comforts. Which is the most happy child, think you, the one that yields itself in ever kindly ministrations to others and would make all happy about it, or that which is selfish and exacting—the one that must be ever-fed with sugar-plums, and supplied with toys, or the one that goes out with alacrity, on missions of love to others?

Here is the source of the deep and rich satisfaction of the good man.

What could have tempted Howard from his labors of love? The wealth of the Indies could not drain the resources of comfort in the mind of the Apostle to the Gentiles. The world could not buy it. In my soul, I believe that the self-denying man or woman of God, who takes his life in his hand, and gives himself to a mission of love, to distant and untutored heathen, often enjoys more in this life than falls to the lot of other men—has a higher satisfaction—a cup more running over with blessings fuller of divine comforts that feast the soul and add no sorrow.

And then, lastly:—*This is the way of the conscience.*

We know that thus we ought to do; that this is our true expression as those made in the image of God. We are dissatisfied with ourselves without this. An inward monitor upbraids us, and life is often rendered a burden by the mere stupidity and selfishness and unprofitableness thereof. Conscience dictates to activity and duty. The imperatives of the soul call upon us, to be like our Father in Heaven, who causes "the sun to shine, on the evil and the good, and sends his rain upon the just and the unjust." And we do not arrive at the true prerogatives and behest of man, as an intelligent and responsible being after a divine likeness, till we conceive of him in a sphere of labor and usefulness in the cause of God and his fellow man,—we do not get at his utmost development or truest end, till we find him a devotee of truth, and righteousness, and goodness, in their own rights and for their own sake.

But I have an object in presenting these thoughts to you now. The theatre of active life is yet before you, and you are in the work of preparation for it. The grand decision it may be is yet to be made. I would have you make it with intelligence and discretion. The time is opportune. It is a plan for life—for all the future. In after life a new and general direction is not so easily taken. One settles down somewhere and somehow at random and haphazard, if not otherwise, and then the exigencies and manner of life are imposed upon him very much, whether he will or no. He has fallen into the nets that he can not get out of. He can only plod on in the sphere where he is, however humble and diminutive. He is encased in his circumstances,

and he can not break the shell that encloses him, but must pass on to his grave, filling only the little sphere, and moving in the small circle in which previous life has placed him. But you are at the entrance of the paths. You can covet the best gifts—you can obey and follow the noblest aspirations of the soul, and lay your plans for life, so as to become the benefactors of man, on the scale of the highest usefulness, and in enlarged spheres, and with aims that shall meet the divine approval, and be in honor, and praise, and gratitude at last. You *may* select on the one principle I have named, and you may on the other. Hence the suggestion I make.

Everyone is bound to get a living by that which does not hurt. But mere negative virtue does not satisfy. To be drones will not do. Our inward selves, and all exterior relations revolt, and again I say in the language of another, "shoot the arrow high." "Expect great things, and, in God's name, attempt them." Society has claims on us, and the age too, and so has all the future." "No man liveth to himself, and no man dieth to himself." We have domestic and social relations and responsibilities—a country to serve—a world to save, as workers together with God, and a God to glorify.

These claims radiate in all directions. There is the cause of humanity and virtue, and we may become Howard-like in our direction of effort. The cause of literature and science and the world, needs to be filled with a substantial and well-poised Christian literature, for the training of the present and all future time—

every art and every science to be wrought into higher embellishment, and carried on to higher perfection—the cause of legislation, and all the great civil interests of the State and of the world. We want large-hearted and sound and honest-minded men at the bar and on the bench, and in the halls of legislation, and in all the commerce and business of ordinary life; and then we want men of science and skill, and thorough discipline and training for the cure of the *body* and the *cure* of the *soul*. I dwell a little on this last. What an amount of men and talent is needed to supply the world with Gospel ministers? Look over christendom—over heathendom. This profession is doubtless the least supplied, and the most in want, of any. A friend, whose engagements led him to investigate the subject, states that in the Congregational and Presbyterian denominations in this country, there are now fourteen hundred vacancies, where congregations are actually formed, and churches planted; and some of them among the largest and most important in the land. It may be thought that this profession does not pay well. In simple dollars and cents this may be true, sometimes, and yet I think it is coming to be more appreciated by all classes of the community. But here is the principle:—"He that loseth his life shall find it;" and still more significantly by the Saviour in another place:—"He that loseth his life for my sake and the Gospel's, shall find it unto life eternal." Yet this calling, when truly and benevolently chosen, and the mind and life consecrated to it, is not without its comforts and joys, and its ministration of that to the human spirit, which is far above all that this

world can give. And God can make his own divine sufficiency bear benignly on it, and does. It has study and thought, and mental and spiritual development in its prosecution. It is conversant with the highest truth, with that respecting God, and the relations of God to man and of man to God. Daniel Webster was universally esteemed a great man; but in what lay his strength? In his early Christian training, in his Bible education, in the religious element of his early life, in being conversant with the great and the good in the ideas of God and religion, which he never forgot. There is then intellectuality in this calling. It has, too, sympathy with man and God, and enters up eminently into angelic sympathies. It is something to be about that which God has commanded, and which needs to be done; to be in the direct line of God's redeeming providence, and to have *life consecrated* to the great end, which fills the heart of Infinite love. "Go ye into all the world," &c. Other professions have their value, and we may follow them and serve God too. Good men are wanted everywhere, and the question of adaptation comes fairly in. But let life be a work on the best models and the highest principles. In such a world and such an age, and with prophecies and promises and commands before you, weigh well the course you take,—aim high, be the men we want. Live to purposes that will bear a final investigation and stand approved when all the blest get home.

LECTURE II.

SELF-CONTROL; OR, SELF-GOVERNMENT.

Man has an *individuality* of being. Like all else, in organized existence, he is an *integer* in himself. He may have relations to all else, but he is a complete *unity* in his own proper being. He is an entire, unique, individuated personality in and of himself. He comes forth into life, a separate, distinct, completed unity; he passes such over life's theatre, and such he goes down to the grave, and enters the dark valley. He dies alone. No one beside can live for him or die for him. He is himself, in his own proper oneness and individuality, and will always be so. Having begun to be, he will never cease to be. Henceforth his future will be commensurate with the years of God, in the living, conscious, distinct, personal individuality of his being.

Man is a *responsible* being. He has duties to discharge and moral relations to sustain, in his own proper personality. The question of obligation attaches to him. This is a doctrine of consciousness. He feels bound to be, and do this, and not that. It is indeed impossible, that a being so constituted, with intellect, susceptibility and will, should not be responsible. The doctrine of law applies to him,—the sentiment of accountability he feels in himself and accredits and respects it in his fellow. It is imposed upon him by an inward law, by his outward

condition. It is matter of consciousness and of divine revelation.

But in order to accountability, there must be in us the element of *self-control* and *self-government.* In the on-going of physical nature, there is no responsibility: in the growth of the plant, or the movements of sentient animal life. There must be in man a higher style of life. He rises up out of the physical into the moral sphere. He must have power to know himself, to recognize his relations to law, and the whole matter of obligation and duty, with power to choose the right, and refuse the wrong. At the point where responsibility lies, there must be in him a *sovereignty* of election, as to the path he will take,—as to the way he will turn,—as to the choice he will make, and the voluntary course he will pursue. This is a province which, in its actual enactment and issuing, is wholly his own, lies within himself, and is in and of his own power, and the act in it is properly a creation of his own as cause. He does it, and no other being does. It is in the sanctuary of his own individual being and life, and responsibility. *He* loves—he hates—he repents—he believes—he obeys or disobeys—accepts or refuses—yields to truth, duty and right, or rejects it—chooses life or death. Influences may lie in his pathway—yea, a universe of motive may crowd around and press upon him, yet here is a sovereignty all his own. He can *comply* or *not* comply,—he can choose the good, or the evil,—under the responsibilities to which conscience and truth and duty and God hold him, as a free, moral agent; he can choose light or darkness,—yield to the right, or hold out in the wrong,

—*resist* or *submit*—fall freely and with all his heart into the right relations of his being, or maintain a warfare on them. It is not my design to be too serious, here, although the subject has its practical bearings on the great subject of religion and the life of the soul. I state rather its elemental, metaphysical ground. No one is ever placed where he cannot do right, or where the election of his voluntary state and course is not essentially and properly his own, and in his own power.

And it is enough to say that this is the nature of the intelligence; this is of our essential being as those made in the image of God. We should not be intelligent, rational beings in the likeness of God without this. We may say it with reverence, but the most High could not make us in that likeness without giving us this attribute; and if God is perfect, then the intelligence of man is in itself a perfect work, and the moral sphere, in its right and proper on-going, the highest possible *sphere* of being and a perfect one. God has made us so, and in this, has made us as only we could be, and be intelligent beings, endowed with a mind, in correspondence with Him and like Him.

And this is a doctrine of consciousness. We have the conviction of just this element in our being. No one was ever tempted to do wrong, without the conviction that he need not comply with the temptation,—that he can decline its suggestion, and *withhold* compliance. No one ever sinned, without feeling that he need not, and ought not,—and that he had power in the premises to have refused the wrong, and maintained his integrity as

a righteous being. No one ever felt obliged to do wrong. The dictates of reason, and the facts of consciousness agree in this, and give in their teachings a legitimate accountability here, in the jurisdiction which we have, over our voluntary States, and the putting forth of our acts of will in the right or wrong direction in obedience to the word and will of God, and in accordance with all truth and righteousness, or their opposite. Hence the sense of guilt and shame and remorse, when we do wrong,—the self-reproach and self-condemnation attendant on the commission of sin, and on a life and course of transgression. We are unsustained in it, by our own minds, and in our own reflections. We upbraid ourselves and say,—"How came we to do so? Why did we so depart from the right, and commit iniquity and sin against God, when an open course lay before us in obedience to his commands, and in compliance with the claims of reason and our own spiritual being?"

Hence sin is wont to be timid, and unself-reliant. Men steal in the dark. "The adulterer walketh forth in the twilight and disguiseth his face." Wrong action is full of subterfuges,—innuendos,—clap-traps,—double-dealing, and tergiversation, and attempts to give false coloring to it and to justify it at the bar of reason and conscience. All men are ashamed of it. None will defend it, in its simple and undisguised nature and enormity. It is foreign to the legitimate and normal action of the intelligence,—hence, evasions and excuses, and pretenses and prevarication about it; and hence the lan-

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guage of that prince of English dramatists—"'tis conscience does make cowards of us all."

"The thief doth esteem each *bush* an officer." And the Bible has said, "The wicked flee when no man pursueth, but the righteous are bold as a lion."

But enough at this point, and the suggestion is here in place that as this sovereignty of election is in us, and this absolute power of determining our voluntary states and conduct, so is it no where else:—it is in the custody of no other being. Others may influence,—may seek out occasions, and present considerations, but they cannot *determine* the action we take,—they cannot enter into our minds,—take up our personality, and enact our action in the premises. This indeed is not the province of the *Infinite one.* God does not repent for us,—or love, or hate, or submit, or exercise, or take upon himself our personality or assume our responsibility. There is a sphere there which is ours and not His,—it is that of compliance with duty and right and resistance of wrong. *His* control here is mediate and instrumental. The act is ours and the election and sovereignty over it, whether we will do it or not, is ours, and on a responsibility which we cannot shake off. Hence, the economy of means in God's moral kingdom;—the exhortations He uses, the instructions He gives, the comminations He makes, and the forbearance He shows,—the doctrine of rewards and punishments, and a state of actual retribution, where probation and its appropriate grounds of action and its moral economy is exhausted—into which enters the element of physical power. It is

the physical condition of the lost, that is subject to God and His control, and not the state of their hearts.

And this is just the responsibility that lies inherently in us and is of our essential being as those made in the likeness of God. It is just that which is imposed upon us by God himself, and by all the relations and facts of existence; and it is just that from which we can never screen ourselves and which we can never evade. It is on us wherever we go, and wherever we are. No more can we flee from it than from the presence of God,—no more can we escape it than we can the destinies of that eternity which awaits the action we take and the course we pursue. Here is the *pivot* of that destiny,—the central element of that personal being, which God has given us for good and not evil,—for right and not wrong,—for vindication and justification, and honor and glory;—and not for dishonor, and condemnation, and woe.

And it is well to be possessed of this characteristic of mind,—of ourselves indeed, and personal being, in its scientific relations, as well as in its practical bearings on us in our life, conduct and character. It is well to recognize it as the seat,—the ultimate ground of the personality,—that which more than anything else constitutes the personal me—the *I, my self*,—and gives to us the responsibilities of an intelligent existence. It is of value to us now,—it is of value for the future. It is so in respect to ourselves and our separate estate, allotments and destiny,—it is so in our relations with others, in all the associations and intercourse of life. As this is the centre of our personal self, and that on which the

image of God is traced, and which puts us in correspondence with, and makes us like Him, so can it be the *highest privilege* of our being. It is written—"Be ye holy for I am holy." Man and angel can be righteous, as God is righteous, and holy as God is holy. We need not lose our birthright. We need not fail of the great end of our being, and sink to the level of the herds of the stall, and below them, while God calls us to glory and virtue; and since our race has lapsed into sin, this personal prerogative is not lost; and we have many helps to regain the light, the good and the true. God has come down to us; redemption is preached through the great atonement, and we are called to glory and virtue in Jesus Christ.

The seat of the struggle is located between the *passions* and the *conscience*,—between the lower and the higher nature or sphere of being,—between the appetites of the flesh, and the imperatives of the spirit,—between the impulses and cravings of the animal nature, and the efforts of sinful habit and propensity, on the one hand, to bring down the soul in subjection, in the end of selfish gratification and sinister and depraved indulgence; and the spiritual convictions of our constituent being as made in the image of God, on the other. The Apostle graphically characterizes the two, by calling them, "The *law in the members*, and the *law in the mind;* and affectingly describes the war between them. May I quote a verse or two:—"I find then a law that when I would do good, evil is present with me. For I delight in the law of God, after the *inward man*, but I see another law in my members warring against the law

of my mind, and bringing me into captivity to the law of sin which is in my members." Yes, here is the field of strife,—the battle-ground of the giant elements of our moral being,—the struggle, the conflict, and the victory, on either hand, is here, and here the great questions of destiny and the soul are decided, and decided forever. It is well, then, to concentrate attention at this point,—to summon our highest energies here, and bring to our aid, in behalf of the right, the God-like and the true, all the helps that the case admits of.

In this contest, reason, conscience, and the imperatives of the soul, are in the right. They claim *precedence*, and should have it. Conscience is of right the ruling element in us, and should have the sway there. Hers is of right the supremacy and the jurisdiction, and she will never yield her claim, and whenever we foolishly or wickedly throw the reign on the neck of the passions, and trample on the dictates of conscience, and turn a deaf ear to her remonstrances, and lay in the dust these spiritual imperatives of the soul, it will assuredly be to our cost. Sooner or later that conscience will rise again from the dishonor we have heaped upon it, and if we continue to refuse her rights and reject her counsels, will continually sting us with self-reproach and remorse, and in some world beget in our inmost souls the anguish of the "worm that never dies."

On all moral questions then—in the whole sphere of duty and righteousness, *follow conscience*. Go for the right, and go at once without hesitation or doubt. Obey the promptings of this spiritual monitor within. Seek the truth from all sources open to you, and con-

scientiously act upon it, and govern yourselves accordingly. *Keep under the body*, as St. Paul strikingly expresses it, and let the suggestions of the flesh and the appetites and propensions of the law in the members be in obedience to the higher law of the soul. In the whole sphere of our moral and responsible being, let God and conscience be our watchword, and command from us, implicit obedience and trust. Then it is that we truly come up into the spiritual of our being, and gain in fellowship with the Divine our being's true end; and it is some encouragement to know that this we *can* do, and that we have many helps thereto, from God above, and from those spiritual inspirations within, which are God-sends in our own bosoms. We have a destiny to grapple with and we must meet its issue; we may have lost something by delay and irresolution, but the ocean of truth lies on the side of right—the grounds of moral action are all there. There are all the good influences in the universe—there is the helping hand of heaven and of good men on earth. Follow there—follow implicitly, cordially, penitently, courageously and confidently in God, and truly in submission to the demands of your responsible and immortal being; yes, follow there, and you shall find it to be life and peace to your soul.

LECTURE III.

SOCIAL RESPONSIBILITY.

Two principles lie at the basis of morals, and of all the reciprocal duties of life:—self-respect and mutual respect, with these correlates—that of supreme respect and reverence for God, in which lies the germ of all worship and religion. These are comprehensive of the moral sphere, and take up all the relations of moral truth. A man may—yea, he must respect himself, for he is made in his constituent being, in the image of God. He has that intelligence which puts him in correspondence with God, and through which he enters into communion and fellowship with all that is pure and lovely in moral being,—and he should do nothing to debase his heavenly birth, and mar his alliance with the pure and the true and the right,—nothing as a race or as an individual,—and when he does, the discontent, the shame, the self-reproach and humiliation, which are consequent upon his sin and his self-wrong, and which are appropriate to him then, are but the working of this element of self-respect, the sense of what is due to himself, in its application to one in these circumstances. The idea of what God has made us as rational agents—as spiritual beings, bound to reflect his image and to be unto glory and virtue enters into the very woof of our humanity. We cannot get away from it, nor should we

try. It is the safe-guard of virtue, the life-boat of the soul. It is integrally in the effort for recovery, when we have fallen into wrong, in that sense of the right and the ought in our being, when we are tempted to go astray, and which leads us to exclaim, "How shall I do this great wickedness and sin against God."

Kindred to this is the sentiment of *respect for others.* We transfer, as it were, our being to them. They are specimens of the same common humanity with ourselves, sustaining like relations to God and all else. The principle of relf-respect becomes mutual or social respect when transferred to them, a bond that stretches over the whole sphere of intelligence as graduated in the scale of moral being.

Though in our proper selves we are individuated, we have *relations to others.* This community of being begets them—this common origin, and this mutual dependence, our common sympathies, and wants and destinies,—our mingled circumstances,—the ills that betide us, and the one great law of providence that is on us.

Relations beget *duties.* The doctrine of obligation runs through the whole sphere of our relations to them. We carry over our moral being into it, and live again and reenact our proper personality in these

As related to others, we are *sources of influence on them.* Moral action has its conditions. Its foreground is in the intellect and the sensibility. To act intelligently and responsibly, we must act in view of something we know and feel. These sources and conditions of action

may be supplied by each other. Mind acts on mind. Man, in a thousand ways, influences his fellow. Though distinctive our individuality, we are social in our position and influence.

It is true, that the influence of man on his fellow, is in its nature *resistible*. The subject of it may resist it, and when wrong he should. He is not under the necessity of yielding to it. If in the wrong direction, he can, through the spiritual imperatives of his own soul, hold on to his integrity, and not abase himself by these contaminations from without, or from his intercourse with his fellow men. Still they are influences, and they act as such. They appeal to the *voluntary* in us. They plead for indulgence. Circumstances may give them great weight. They may come from a quarter entitled to respect—they may fall in with indulged habit and propensity—they may fan the flame of cherished desire, and lift the soul upon the wing of the passions. The law of influence on each other is manifold and wide spread. It is like attraction in the physical sphere. It forms the very net-work of society. It is like an enveloping atmosphere. It is everywhere with its thousand voices, and methods of access to the mind for good or evil.

We are *responsible for our influence on others.* It is a *voluntary* state. It is a power under our control. It can be one thing, and it can be another; and we are responsible for having it what it should be, and for not having it what it should not be.

Influence is exerted in various ways. It springs up

from all the relations of life. The parent influences his child—the young each other: comrades and friends feel the enchantments of this mutual attraction, and find their course in life much deflected and shaped by its conditionating influence. Example is a source of influence. Human nature is plastic in its character. It is so especially among the young. "One sinner destroyeth much good." This example may be as the pestilence, or the sirocco of the desert. Our example may do hurt when we are not directly intending it, and when we least expect it. There is a kind of *unconscious tuition* which every one gives off constantly, and which may be for good or evil. And then, how much of direct effort do we make to influence others. The heart is a fountain of influences. We seek to bear others along in the way of our own hearts. We take pains often. The vicious youth would have companions; the thoughtless one, admirers. Habits have a tendency to propagate themselves. We naturally seek to bring others to our own level. "Evil communications corrupt good manners." There is the companionship of iniquity, and while it is true that "evil men and seducers wax worse and worse," it is also true, that they draw others in their train to death. Hence the counsel of the wise man:—"My son, if sinners entice thee, consent thou not."

We give forth influences by look and gesture—by the words we utter, and the actions we perform—by the general purpose and conduct and aim of life, and by the minute development of every day and hour and moment—by the designs we entertain, the plans we pur-

sue, and by our real character. Every man is a mirror to reflect himself; and every one does mainly show his real self, whatever disguises he may put on, and whatever deception he may practice. In this respect then, we are responsible to be what we should be. We really have no right to be found in the ranks of sin and wrong. Our example is an injury—our position a false light—our very self then a lure in the wrong direction.

But I would make the hints of the occasion somewhat more appropriate. I observe before me a collection of young men and youth, associated in the daily intercourse and business of life. You must have a large influence on each other, and do much for each others conduct and character—for each others' welfare and harm. Other men are comparatively insulated from each other, to what you are. You have a community of pursuits—you dwell much in the society of each other. You are in the unformed and plastic period of youth—in the hey-day of the passions. It is spring time with you: the soil is vigorous: any plant will grow there. You are unsuspecting—incautious, perhaps, and social, too, from the very exuberance and prodigality of nature. It is with you the forming time for all the future. In far distant years you will refer to it; in other worlds, perhaps, as the period where great interests were settled—when character was decided and destiny fixed. And you will allow me to ask, is your influence on each other and over each other what it should be, and all it should be? In a community so interesting, and in the midst of issues so absorbing, and I may add, *so sacred*, too, are you all you can be for the

common good of all, and do you watch with some solicitude the contributions which you individually make in this behalf? But we descend from this general inquiry, and from the *religious idea* contained in it, and contemplate a little more in detail the matter of social responsibility as here applied.

1st.—*As students.* There are social responsibilities in reference to the main design for which you are sent, and for which you *are* here. You must not hinder, but help each other. I do not mean that you must get each others tasks, or eke out their poor scholarship, or shelter their responsibility. This would but hinder them in the end and not help. But you are bound to be true and faithful students—to make a full and proper use of the powers you have—of both time and talents, in the acquisition of knowledge, in the discipline of mind,—in attaining those sciences, and getting the mastery of those studies and subjects of thought which lie in your course. You are bound to do this for each others' sake, and not to be in each others' way. Each should be for the encouragement of all—should bring a buoyant and manly heart to every study, and a persistent will and a determined resolution, to meet steadily and from day to day, the requisitions of college life. No one should be a drone in the class-room, or hang heavily on the skirts of his fellows, or exhaust the time and patience of his teacher, because he would not apply himself and be ready for his task. The question of social responsibility enters in this way into the whole curriculum of study. The indolent, unfaithful and negligent scholar, is a hindrance all the way. Other principles enter in as a

stimulus to good scholarship: to the wise improvement of time, and the best application of our powers in the educational process; but I speak of *this now.* It is demanded by the law of relationship to others. We should be mutual helpers along the paths of science; should encourage each other up the hill, and in our place and turn, and from point to point evince the feasibility and successes of the way. This, indeed, may be not a justifiable emulation only, but become a holy ardor even, almost a sacred, a divine enthusiasm. It may be converted into a channel of usefulness and be among the methods of filling up the measure of duty to God and our fellow men. And the suggestion here made may have a wide scope. It may be taken into all the relations of college life, and spread itself over the whole sphere of obligation in this regard,—punctuality and promptness, to the appointments of the class-room, the chapel, the teacher, the faculty,—the observance of the laws and regulations of colleges, and the design for which the whole are instituted. Be ye examples of this, and thus be mutual contributors to each others' advancement, and eventually good and glad success in the high end of your common association.

2d.—*General Deportment.* I think we are bound to be gentlemen, in the presence of each other. It was said of a distinguished French author, that he could not do well at his writing desk, unless he was in complete dress for the assembly room or the evening party. And if a careless habit makes a dull pen, and one's own thoughts take the hue and feel the neglect of his person and appearance, how much more should the hint be im-

proved in the society of each other, and be regarded in all the intercourse and incidental relations of life. The remark goes to the point of general manners, of good behaviour, and befitting and proper deportment, in these constantly recurring companionships. Much of that *unconscious tuition*, of which I spoke, lies along these channels, and that atmosphere of mutual influences which envelop us; and the principle to be brought over it, and which is to permeate as an energizing vitality, is that of *kindness and mutual respect.* This is the law of these relationships. It will harmonize them and bring mutual edification and comfort and honor and blessing along our pathway in them. We might institute examples of the good and the poor student; of the good and the bad youth or young man; of the pure and genial influence of the one: his kindness; his respect; his common regard for the rights and good of all; and the corrupting demoralization and generally depressing influence and discouragement attendant on the course of the other. But this I need not do. Enough already in these directions of the subject, and I recollect that you are *here* but *for a time*,—soon to go forth into the world,—some of you *very soon*, and to enter into other relations, and encounter new temptations and trials, and under far other circumstances to fight the battle of life. Oh that you might all go out hence under the baptism of the Spirit, and as the freed-men of the Lord! It is also our *life's future*, that the doctrine of *social responsibility* subtends, and it is that future which *swells* the value of it here. How much college-life will lay its programme and indicate its filling up.

That youth made bad, through your example, may be undone for life and go to his grave a wreck and an outcast. In an evil hour you tempted him to sin; you set before him the lure of your example and your influence, and he yielded, and you afterward led him as with cart ropes, and rivited him as with chains, to the Moloch at whose shrine you immolated him. "*Facilis est decensus averni.*" Beware of the influences which you send out in *that* direction. Do you ask, in relief, "Am I my brother's keeper?" Yes, in an important sense you are, and God will hold you so; and then, think of the converse of the picture here drawn, and what your consistent Christian walk and example will do. Your kindly efforts; your seasonable counsel and entreaty; your faithful love and prayer. Oh, it may be like the precious ointment poured upon the head of Aaron, which ran down upon his beard and spread over all his garments; or like the dew that descended on the mountains of Zion, where the Lord commanded His blessing. And I do not forget here, that there is *another life* than this, and I would have all these pupils prepared against it. I would have them enter into that life, and be companions of the good and the blest forever. And I think how much this spot and *these scenes* will do for *that*—these associations; these companionships; these bonds. "Verily, if a man sin and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins;" and who would not be saved through such kindly agencies and instrumentalities, and sweetly swing round by the imperatives of his own will

to the moorings of truth and right and God, and be won over to the embraces of Christian love: who would be left out from such a communion, and be exiled from the blessedness of such fellowship and such a hope?

III.

TWO DISCOURSES.

I.

THE WAY OF SALVATION.

The circumstances under which the following discourse was prepared, throw around it peculiar interest. It was on the eve of the writer's departure for Europe, in feeble health, and with the impression deeply fixed in his mind that his earthly labors for Christ were ere long to come to an end. And before he left his home he desired to prepare and deliver, what seemed to him might be a last farewell message, to the congregation of which for many years he had been a member, in which discourse he might embody all that he deemed essential to be known and practiced for the attainment of salvation. It is here introduced, besides the discourse that follows, not only for the solidity and value of the thoughts which it contains, but also as a specimen of the productions of Dr. Squier in the character of a Preacher of the Gospel.

Acts 16: 30. "Sirs, what must I do, to be saved?"

This is a very vital question. It is a far reaching

inquiry. It strikes deep into the elements of our being and our hopes. Its scope is over the present and the future. It goes to the adjustment of our relations to God and eternity. The salvation it involves is the salvation of the soul:—a salvation from sin, and death and condemnation,—an admission in to the perfection and blessedness of the heavenly state, and a home and a rest there, from the cares and toils and wrongs and wretchedness of our pilgrimage here. It is a deliverance from the curse of the law due to sin,—from the penalty of transgression and the doom of lost spirits in despair.

It is a question of purification from the defilements of sin,—of spiritual cleansing and re-enstatement into the Divine image, in which man was created. We need help and healing. We would be cured of this fearful blindness,—would get out from this land of darkness, of doom and desolation, into that of the promises. We would come into the right relations of our being, and find our true position among the rational intelligences which God has made. This is the question of the text and of the hour. How can we be reconciled to God,—have the burden and defilement of sin removed,—conscience satisfied,—truth vindicated,—law and right maintained, and we be recovered to the place and portions of children of God, and denizens of His kingdom.

It is also comprehensive in its range. It is universal in respect to apostate man. Every one is interested in it, and must make it, and practically heed its suggestions,—must personally grapple with the answer, and find in a cordial compliance with it the life of his soul.

But momentous and far reaching as is this question,

and comprehensive as it is of duty and destiny, its answer is simple and obvious, and the response demanded is of the nature and reasonableness of all intelligence and truth. Bad theology may have embarrassed it somewhat, yet it properly lies among the plainest lessons of experience and the word of God.

The Apostle summarily answers, "Believe on the Lord Jesus Christ," &c. This may be looked at a little more particularly, and I propose then to notice some of the points of this inquiry of the smitten anxious jailor in the text, and to state in a plain way what one must do to be saved.

1.—*He must repent of sin.* He must become a penitent man, and acknowledge and give up his sin. He must break down first and here. This is embraced in the foreground of all true reconciliation with God, and is vital to it. Nothing else is truly done without this. When one has done wrong, it is indispensable that he be sorry for it and retrace his steps. This is the first right thing he can do. It is so, from the nature of the case, and in view of all truth. While he fellowships his wrong no terms can be made with him, and no progress in the work of reconciliation. This state of mind forbids it. He is in no condition to be forgiven. Forgiveness would compromit all right and reason and authority and law and moral government;—yea, and his own conscience. He knows that he is in the wrong till then, and is maintaining an attitude of alienation and resistance to rightful authority and law; and that he is in an unfit state to be pardoned and accepted. His own conscience would rebel,—his own innate sense of

justice and right would hold it as an incongruity and an unworthiness. He not only cannot have remission without repentance but he cannot take it without. He knows that he is an exotic and an outlaw, and must be, till he gives up and breaks down right here,—till deep repentings are kindled in his bosom, and in view of the guilt and ruin in which his transgressions have involved him, he cries out "Father, I have sinned against heaven, and in thy sight."

No man in his soul is an advocate for sin, or who, from the very elements of his being, is not ashamed of it. It has not an absolute apologist on earth. No thing so takes the courage out of a man as to see that he is pursuing a wrong course. The English dramatist is right, when he puts into the mouth of his hero Hamlet (the murderous Macbeth) the words "'Tis conscience does make cowards of all," and says again "Thrice is he armed, who hath his quarrel *just*." Thus, too, the voice of inspsration, "The wicked flee when no man pursueth, but the righteous are bold as a lion." We were not made for wrong action. There is not an element in our constituent being that will apologize for it. "The adulterer waiteth for the twilight, saying no eye shall see me, and disguiseth his face." Hence, the shifts and disguises and crafts of sin,—the crookedness and legerdemain of those in transgression. No man is the same man after he has committed a crime, and no one can calculate what he will do after, as he could before. No, his moral nature is outraged and demoralized. His course and his conscience are out of harmony. There is a war in his own bosom. Truth and right have a

correspondent and coadjutor there which will not give up the citadel, which ever and anon lashes the wrong-doer. There is inherently no relief, except by repentance, for a single sin. One sin shuts us out of heaven and dooms the soul as truly as one hundred, or a lifetime. Suffering does not blot out sin,—penalty does not. It does not at the forum of justice, or of the conscience. It does not in this world or at the bar of God. One wrong ruins a character among men, and all the more from the elevation on which it stood and the sanctity that enshrined it;—one theft,—one robbery,—one murder,—one misstep in female virtue,—and there is no recovery,—absolutely no recovery but through concession and deep and bitter repentance with tears, and not then without compensation. Conscience for one sin holds the rod over us for years,—for a lifetime,—forever. It will never say, it is enough—I am satisfied. How often have we seen or felt this, so far as human experience has gone or been reported to us, or can be in this world: and how many have dragged out a miserable life or been sent to untimely graves, by the gnawing of a remorse that they could not escape or brave. So inexorable is law and truth and right,—that conscience within,—that moral government of God without.

Repentance, with the grace of God, will give relief; and it is all the relief the case admits of. This does not wipe out or extinguish the sin, or make it out that it has not been committed. *That* goes to the records of the universe and into the personal history. But this is all that can be done in the premises, and is another method of attaining the ends of moral government, suc-

cessful, and glorious on the failure and want of a strictly legal righteousness. And it has an inherent meetness and effort for recovery. It is of the normal working of the intelligence. It gives up the ground of sin. It shows our sense of the wrong and the guilt of transgression, and repudiates it. It is essentially a right affection. It takes the part of law and truth and God. It says, "Father, I have sinned." It acknowledges its wrong, and that is of the nature of right. It is a giving up of hostility and the conflict. It yields the struggle and has in it the element of submission and obedience. It is of the essence of true virtue, and God sees it so, and respects it as such, and makes it the turning point of destiny as it is that of the state of the soul, in its personal relations to Him and His government. And it is a relief to conscience. It unburdens the moral convictions of the soul and reassures it with the confidence and courage which attend on all right action. It is child-like to God and His truth, and inspires us with the feelings and sentiments of sonship. It breaks down our hearts, but it breaks down, too, the partition wall between us and God. It is a state of mind in which to receive forgiveness and which makes forgiveness consistent with the attributes of God. In it we cross the line between the enemies and the friends of God. We yield the controversy, and give in our adhesion to God and His righteousness, and He accepts us. It is the enacting clause of redemption from sin and woe, and contains in it the germ and earnest of every grace. Without it we are aliens,—with it children and heirs. Before, we were enemies in our minds, and strangers to

the covenant of promise, now reconciled, filial and accepted. Until penitent, we are unregenerate,—when penitent, then generate,—before in a state of unreconciliation and wrath,—now in that of reconciliation, acceptance and covenant mercy; and there is no enigma in this. It is of the nature of a universal truth. It obtains in the state, in the family, in the commerce of man with man,—in the convictions of our own souls, as well as in the kingdom of God. "He that hardeneth his neck shall not prosper, but whoso confesseth and forsaketh his sin shall find mercy." Hence, the gospel is styled the gospel of repentance for the remission of sin. John, the harbinger of Jesus, "preached the baptism of repentance." And Jesus Himself began his ministry with the words "Repent ye, for the kingdom of heaven is at hand." Thus, too, when the day of Pentecost was fully come and the disciples were all with one accord in one place and the multitudes were pricked in their heart and said to Peter and to the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Thus the elemental germ of reconciliation to God is in repentance of sin,—in true and genuine contrition that we have transgressed against him,—and in deep sorrow of heart before him, for our sins. But at this point and in this state of mind are features and relations not yet fully considered. And to one asking what he must do to be saved, our answer would be incomplete, without stating—

2d.—*He must believe in the Lord Jesus Christ.* His heart in repentance of sin must go over to the days man provided for him. This it will, whenever Christ is known as God's anointed, and is sent for deliverance and salvation to those lost in sin. This is integral in the thought and the matter of our repentance and return to God. It is confession of our lost estate in sin, our destitution and helplessness; that we have no righteousness, and must and do accept that provided in the gospel—do look to the Lamb of God who taketh away sin, and fall in with the terms of mercy, which he has made known. This is but the counterpart of the same idea It is as the bone to the socket, or the rootlet to the leaf; as the growth of nature to sunshine and showers. "He that cometh unto God, must believe that He is." He will confide in Him and His way of saving sinners. Without a righteousness of his own, he will cleave to that provided for him. Fallen under law, he will accept thankfully the methods of grace. He will see himself shut up to the faith—Jesus the only Saviour his propitiation, his ransom, his life; and believing in God, he will believe in *Him.* He will shelter himself under the rock that is higher than he. He will repent of sin and believe in Jesus to the saving of his soul. He will thus meet the terms of mercy. He is in a state suitable for forgiveness. It is fit now that God should be reconciled to him. Faith in Jesus is called for by all the relations of the subject. The sinner has no other resort. Confronted with righteous law, he is defenseless before it. Without strength in himself, he seeks the protection of grace The blood of Him who was

slain for us, an offering and a propitiation for sin. is his refuge and hiding place. He pleads His merits, seeks acceptance in His name, and through it obtains the pardon of sin and a gracious inheritance among them that are sanctified.

3d.—But in this attitude of the penitent, confiding sinner, trusting in Jesus, there is also an element of *submission to God.* This is integral in it—that which makes it complete. He gives up himself. He renounces his own righteousness—he acknowledges his ill-desert, and sees how it is by being forgiven that he is accepted —by reliance on the grace of God that he is saved. The sovereignty and sufficiency of God is present to him in a light and clearness that he never saw before. The claims of God—His excellency, His goodness and His grace overwhelm his soul, and he sinks at his feet. He has no longer a heart to resist God. The righteousness of God is apprehended—His supremacy deferred to—His authority admitted, and His will obeyed. In acknowledging its sin and ill desert and accepting the terms of mercy, the soul submits to God, and enters into the relations of Sonship. It takes the place of a child. It has the acquiescence and cordial sympathies of a child, and cries—"Abba Father." This is the normal relation and attitude of all derived intelligence toward God. It was created by Him and in His image and for His worship and service. And the sinner in repenting and getting on Gospel ground, only recovers himself from his abnormal, apostate state, and passes into the right relations of his being again and begins the work of recovery and restoration to God. He is

renewed in the spirit of his mind. In his soul he is regenerated. He has come back to God. He is translated from the empire of darkness to that of God's dear Son; from that of rebellion and impenitency and hostility to God, to that of cordial surrender, affiance and Sonship; and he can now be admitted, and is so, to the privilege of Sonship, and becomes a fellow citizen with the saints and of the household of God. And here—

4th.—We record the *element of love to God.* This is integrally of (this is that which completes) the affection and attitude and state of the sinner, which we have been describing. This will characterize his return to God from the error of his ways. He will be affected not only by the inherent excellency and claims of God, but by His condescension and goodness and grace in the Gospel. Such love and mercy; such bending in compassion over his necessities and his sins; such reaching down from the habitation of His holiness, for the recovery of one so lost in sin and so without help in himself. O, was there ever love like this! And it begets love. It subsidizes the affections of the soul for God. The smitten, subdued and reconciled spirit sees its indebtedness, and in filial gratitude and praise exclaims, "Whom have I in heaven but thee, and there is none on the earth that I desire in comparison with thee!" "Love is of God, and he that loveth is born of God, for God is love." This is the right ongoing of all intelligence. Why should we not love God, and all the more that we have had much forgiven; that we are taken out of the abyss of our sins and miseries, and have our feet planted on a rock, and this song of redemption and

grace put in our mouths, as Watts well expresses it in the familiar lines:—

> "Since from His bounty I receive
> Such proofs of love divine;
> Had I a thousand hearts to give,
> Lord, they should all be thine."

And then, Finally.—*He must live a new life.* He *will* do this. It is no more than the legitimate correlate and offshoot of his state of mind. As well separate the trunk from the root, or cause and effect, or principles and purposes in the heart from the action that grows out of them, as deny it. It is as the stream to the fountain that feeds it, the ocean to the rivers that flow into it, or the face of nature to that benignant sun that radiates, and warms and quickens it. The plants of grace will grow in a gracious heart. The fruits of holiness will appear. "He that loves God will love his brother also." There is unity and consent in all truth. "How shall he that is dead to sin, live any longer therein?" A man that is converted to God, will live a godly life; he will bring forth fruits meet for repentance, and out of a good conversation and citizenship among men, will show forth on every hand the inward and concurrent workings of that new life which is begotten in his soul, and which in the Bible sense and as the proper characteristic of his life, makes it true of him "that he cannot sin, because he is born of God."

These, then, being the suggestions to be made, and the elements to be recognized in response to the question—"What must I do to be saved?" it is manifest, in conclusion, that the *answer is just what it must and should*

be. It could not be anything else, and is altogether reasonable and accountable as it is. How could one be forgiven and accepted, while in his irrepentance and alienation from God, or without acknowledgement of the mercy of God in Jesus Christ? It would outrage all the relations of the subject, and reduce the fundamental principles of moral government to chaos. We see how essential and intelligent, then, are the *terms* and the *process* from nature to grace—from being without God, and without hope, to possessing "the everlasting consolation and good hope through grace"—from being a child of wrath, to being a child of God—from lying out under condemnation, and in the circumcision of the flesh and the spirit, to being adopted into the family of God, and becoming an heir of all the promises which are yea and amen in Christ Jesus.

Again:—We see *how easy and natural the terms of life.* No dark enigmas; no insoluble mysteries; no unappreciable intricacies of method or requirement. They take the reason and the conscience along with them, and oblige us to say in all honesty of heart, all this is just as it should be. Our own sense of the right and the good and the true, would not allow us to change them in a single particular.

Well, then, we have the verdict of every conscientious conviction—the approval of every principle of reason and truth; shall we have the spontaneous and free determinations of the will? The question goes to the arbitrament of our voluntary nature, and it is one of life or death—the life or death of the soul. Will we meet its terms? The word is nigh thee, in thy mouth and in

thy heart, even the word of faith which we preach. "Choose ye this day whom ye will serve." Existence need not be a failure and a curse: it may and should be a perennial, an everlasting blessing, an endless reversion of good. "The Spirit and the bride say come, and let him that heareth say come, and whosoever will, let him take of the water of life freely." Yes, let us all come—room enough in our Father's house and in our *Father's heart.* "Behold I stand at the door and knock." It is at the door of our hearts that Jesus stands and knocks, with all the promises and salvation of the Gospel, and we shall let Him in? and find through him reconciliation, pardon, peace and eternal life? Forever blessed all who thus do. Amen.

II.

GOD IS LIGHT.

1 John, 1: 5.—"This, then, is the message which we have heard of him and declare unto you, that God is light, and in Him is no darkness at all."

This seems to be a very comprehensive passage. It may be regarded as the resultant summary of what the apostle had learned of God from the life and teachings of Jesus and the communications of the gospel, and was commissioned to declare to others. The sentiment is repeated with emphasis and denial of its opposite. "God is light, and in Him is no darkness at all",—and there is instruction and comfort and encouragement in this truth, and in this inspired announcement of it. We need the assurance and the consolation here given in a world like this, and with a being like ours. We need first principles; undeviating elements of knowledge; sure and appreciable land-marks from which to make our offsets and calculate our distance; the pole-star in the heavens to guide us in the voyage of existence; steady and true and reliable there, in the midst of the tempests and billows that buffet us here. Especially do we need to know what God is, and from our anchorage there, gain correction and assurance respecting all things else. Come, then, with me to this first truth of reason

and the Bible, and let us dwell a little upon it and gather up some of the lessons it furnishes:—

God is light. 1st.—*He is so in His being*,—and this in two respects,—1st, as to the *reality* and *nature* of it, and 2ndly, as to the *appreciableness* of it. Nothing else is so evident to us as the existence of God; nothing so full of manifestation,—so self-evident,—so intuitively seen. It comes like sight to the eye, or hearing to the ear, or fragrance and taste to the senses that give them.

If anything is, God is, and something is, by the testimony of consciousness and the senses. We are,—this magnificent universe, too,—and whence and how came it? It is dependent, and derived. It is a thing, an effect. It is here because it was put here. But how do you get the dependent, the derived, the created, without the independent, the underived, the uncreated and eternal? You must have God, in order to have anything else. An atom shows it as complete as a universe. We may not fully comprehend God, but we may comprehend the truth that He is, and comprehend it perfectly that it can but be that He is, and that to suppose the contrary is the veriest absurdity.

Thus, too, the nature of his being. Underived existence must be perfect. This is the normal original state of all intelligence,—of all mind. Sin is by apostasy from right. It is the original state of nothing. It is a breaking away from righteousness,—a transgression of law, and supposes it and its previous existence and binding force and righteous authority, and a lawgiver who is good and has rightful jurisdiction and a perfect law,—in a word, that God is in all the perfection of His being

and glory of His attributes, and sovereignty of His sway, as "God over all blessed forever." Reason apprehends this, and that nothing else can be in its place, and nothing go back of it or be more ultimate. This is a first truth in the clearness and perfectness of it. It is implied in all truth else, and is the the beginning of all truth and the basis of it. So obviously and necessarily is it the dictate of the intelligence, that we scarcely need Revelation to come to its aid. Hence, the Bible never stops to prove the existence and perfection of God. It assumes them, as already known to reason, and begins with declaring what He did: "In the beginning God created the Heavens and the earth." The Bible recognizes the being and perfections of God and makes its full economy of instructions on the basis of them and in recognition of, and coincidence with them. It comes from the depths of infinite intelligence and reason, to the reason given us for its information and benefit, and being "by inspiration of God, is profitable for doctrine and correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works."

2d.—*God is light in His purposes.* They are like Himself, the emanation of one who is holy and just and good. In spirit and in method they are perfect. God's ways and thoughts are like Himself. A perfect righteousness is the method and compass of Deity,—a perfect and happy universe the great aim and end of God. No questionable expedients,—no dark enigmas,—no subtle policy,—no connivance with wrong, and no consent to it, or permission of it, harbor in the mind of God. He

will not do evil that good may come. He sustains but antagonistical relations to sin. It is wholly outside of a divine economy. To prevent, to remedy, and to punish it, is the whole mind of God concerning it. We may not give it theistic relations, as if it was in any sense of God. His mind and purpose are all against it, and for its prevention, discomfiture and overthrow. It is only disobedience to God,—a revolt and rebellion against Him, which He is taking the best methods in infinite wisdom to put down, and to recover the universe from the blight and curse of. It is wholly counter to His great end and purpose in all things, and which in the methods of probation and retribution,—of grace and justice, He will subdue and control, and even bring instruction and good out of it in the end.

We wrong God and our conceptions of Him when we put Him into strategic complications and correlations with sin. That is simply an aberration in finite cause against His will and way in all things. The mind and purpose of God are a transparent holiness and perfection in all righteousness and goodness and truth; His will and end is the sanctification of mind, and a holy and happy universe in His love and likeness.

3d.—*He is light in His works.* They grow out of the perfection of His being and are the transcript of it. They are the offspring of His purposes, and like them. "He has created all things by the word of His power, and for His pleasure they are and were created." This could but be so; any being will work like Himself. The characteristics of His mind will show themselves in what He does. Thus, God is known in and through His

works. Is He perfect, so each, in its kind, are they. Hence, creation is a perfect work. It is so in every part,—in the minutest as well as in the grandest and most imposing features of it. No work of art improves on the principles of vision which the eye presents. The insect's wing, the mole and the bat are made with as much care and as perfect an adaptation to their sphere of being, as the sun or the stars.

And so is it in the moral sphere. Man was made in the image of God. "In the image of God created He him." And what could be better? Here is the essential perfection of God brought forth in the finite, as in the case of angels before. God is a person, with all the attributes of a righteous and holy personal intelligence; so in their measure are finite intelligences. They are made to apprehend and know God,—to understand and love Him,—and have personal qualities and experience like Him, with the high behests of free will and moral responsibility.

True, this involves the responsibility of wrong choice and apostasy from God. But in this free election between good and evil, is seen the virtue of right choice, and the excellency and glory of a moral system. What would a moral government be over mere machines? What would become of all moral distinctions, if the power of contrary choice was taken away? Where would be the doctrine of praise and blame,—of good or ill desert,—or conduct and character and destiny; or where the place of law or counsels or instruction, or the first motions of the intelligence in the conscience, or of moral truth at all, or anything above merely physical

and sentient existence? And then, indeed, why have even that? The body is for the sake of the soul,—nature for the supernatural. Merely physical being has no correspondence with, no recognition of God; no communion or fellowship, no appreciation or worship, no responsibility. It is a mere thing,—perfect in its way, but the bare scaffolding of the building. The crowning work is *the formation of mind*, personal beings, an intellectual, moral universe in the image and after the likeness of God; and this of necessity implies personal free-will, and it could not and should not be otherwise, and you inevitably have the possibility, yea, even the liability of wrong. But this *liability* does not mar the perfection of a moral system. It is the necessary method and touchstone of it. It gives the occasion and the agreement of law, and the scope of instruction, precept and promise. It is our monitor, our tuition, our culture. It brings out the heart of God to us, and ours to Him, and by the possibility of wrong, lifts its note of warning against it.

There is no argument for wrong, no occasion, no need of it. No one need to sin, or is ever placed where he cannot do right, and ought not. Intelligence was made for right action, though inherently and necessarily capable of its alternative. No man should hate God or his neighbor. Wrong is ever an argument for right. Sin is ever a critic on itself. Conscience is a swift witness against it, and in harmony with God and truth for all righteousness.

4th.—*God is light in His word.* It is a revelation to us—a manifestation of Himself still more express and

definite and adapted to our moral state now, than are the works of creation. "Thy word is very pure, therefore Thy servant loveth it." Its design is to reveal God in His intentions and purposes more fully, and give us light. It is light in our path and a lamp to our feet, and we are to go to it as to "a light that shineth in a dark place, until the day dawn," &c. This is the aim of its communications—its doctrines; its precepts; its requirements. There is no effort at the concealment of truth in the word of God. It is all over luminous with divine instruction for our use and benefit. Its ministers are sent forth "to teach all nations," and bring them to the knowledge of the truth as it is in Jesus Christ. He is "*the light of the world*," and His gospel is commissioned to "enlighten every man that cometh into the world."

5th.—*God is light in His great end in all things*, and in His way of attaining it. It is like Him and worthy of Him, and it is seen in His law and in His gospel, and in all that He has said and done. It is a holy, happy universe, under the administration of a perfect, moral government. This is God's great end, and this is God-like and God's way, and this is all there is belonging to His way. God's method is a perfect righteousness, and so is his end, with the results it guarantees. God does good, because it is good, and because He loves to. He is benevolent, for that is His nature. His heart goes out in all right action, because it *is* right and just and good and blessed so to do. The full heart of the entire Deity is right here, and He has done nothing to darken counsel in the matter, and we need not. There is a

transparency and a clear looking into the very heart of God here, that is in no other being. We know where he is. We can appreciate His methods and ways, as we can those of no one else. We know that He will do right, and that a perfect righteousness enspheres the Deity in all His thoughts and works and ways. In respect to others, we may be afloat and adrift, but we are anchored fast here. We do know that He is ever true to the principles of all righteousness, in the administration of a perfect, moral government, over the intelligent universe, both under law and grace. "He is light, and in Him is no darkness at all." And if so, then—

1st.—*We should appreciate and understand Him.* We should come to the light and welcome its consistent shining. The being and perfections of God are a first truth in reason and before the mind. We may know just where He is on every moral question. No dark enigmas lurk in His character, and no complicity with wrong. If sin occur, it will be in abuse of moral government, and against His prohibition and His will. He has no stragetic relations to it but to counteract and overcome it; and admonish the universe in view of it. It is not His way in any respect. Its wrong and mischief are no part of His method, and He is by all the prerogatives of the Infinite, putting it down in the best time and way, and bringing it into merited condemnation and reproach. A holy and right-minded universe, as He created it, is His way. All His methods are like Himself. No contravention of first principles, or adoption of the maxim that the end sanctifies the means. We may throw all this overboard, and retain our unem-

barrassed and unalloyed conceptions of the perfect rectitude and integrity of God. All His relations to wrong are right, and He is infinitely happy in these relations, and is bringing out infinite glory on all righteousness in the progressive and utter discomfiture of sin, as the end will show. If rebellion *is possible*, it may be a failure, too, and notwithstanding, and bring down merited rebuke and condemnation on those engaged in it, while the methods of redemption show the heart of God respecting it, and while all heaven will ring with shouts of praise to Him for the energies and success of His recovering grace.

2.—*Our theology ought to be* INTUITIVELY CLEAR *in its statements.* God is light. We know what He is, and where He is and what He will do and what He will not do. A perfect character is before us. He will do, and be in His relations to us, only what is good and just and right. Our philosophy of truth respecting Him should not be embarrassed and paradoxical. Our abstracts of faith ought not to be difficult of apprehension, and contravene, or seem to contravene, the first principles of morals or the intuitive convictions of the mind. We should not make God the author of sin in any sense, either strategetically or decretively, or as on the whole preferring it, or as any way correlated with it, except as its uncompromising antagonist and determined foe. It does not follow because sin is, that God in any way wills it, or that He is not doing all that belongs to Him as God to prevent and overcome it; and to glorify all righteousness out of this miserable apostacy and wrong. What has he not done to this end in making

man holy at first—in giving him a conscience and a law of right prohibiting sin—cursing it in His word and providence. What in redemption and retribution? Sin is an outbreak from God, and is here without any such relation to it, on his part, as the decreeing of it implies, and we should let nothing bring a mist over our minds at this point. We should absolve ourselves from all this. There is a more excellent way. There is a better analysis of truth—one that fairly and frankly, and without mincing or misgiving or compromise, and in plain common sense, keeps God in the right, by all the laws of truth and morality. If sin is inherently possible under a perfectly moral government and as an abuse of it, let it not be accounted a Divine strategy or expedient or by ordination and the purpose of God, but every way against His mind and in contravention of His will. We ought to clear the highway of truth and of the ransomed from all these dialectics of the schools, and let the character of God shine out in its transparency and perfectness in our formulas of thought, without let, stint or hindrance, as elsewhere, it shines in all His works.

3d.—If God is light, then the more we know of God, the more we shall appreciate Him. We shall study His character and perfections with increasing interest and satisfaction. Mists will clear up, snags will give way, difficulties fall back, and we shall see that they belong not to Him or to the legitimate consideration of His works and ways.

4th.—If God is light, then to seek to know Him and to know Him more perfectly, is no anomoly and no dis-

credit to us. We were made to know God and understand Him. Formed in His image, to apprehend His being and character is a first truth of reason, infallible in clearness and perfection. I am as certain of the existence and perfections of God, as of my own conscious existence and dependence on Him. And I would study ever to know more of Him, and drink into His own divine fullness, from glory to glory.

Again:—The knowledge and appreciation of God will be the delightful study of eternity. We shall know Him as He is; we shall look into the face of God and all will be light. The days of darkness and mystery will be passed—the difficulties will be cleared up, and be seen not to belong to Him. We shall intuitively justify His relations to wrong, and see how much it was the adversary's plan to darken counsel here. That cloudless sky will reflect His perfect likeness, and we shall behold it, in all His works and ways, with increasing rapture and delight through eternity.

Finally:—If God is light, then will he be a swift witness against all works and workers of darkness. There is no place where those who work iniquity can hide themselves from Him. Let us escape from every refuge of lies—flee unto Him who is the refuge from the storm, and the covert from the tempest, to Jesus while it is to-day. And now, my friends, there is a practical side to this subject. These two kingdoms are before you and will go on into the future. The struggle between them will mainly characterize that which is to be. Christ is yet to be the great idea of humanity, and to come in for the conquest of the world to truth and

holiness. Shall *we* yield to or resist Him—be His, or not? Here lies a personal obligation and prerogative. Will we break down at the foot of the cross and come to Him, or stay away? We can do either. We can have our choice. We must have it. All the light and influences belonging to the subject, may beam benignly on our pathway; and all the prerogatives of the Infinite be kindly enlisted in our behalf, and yet we only resist and grieve the Holy Ghost. And this kingdom of Jesus—of peace and salvation, will have to move on to the empire of the world without us, and leave us behind with the miserable remnants of earth's population, that must fall at length under the wheel of a righteous retribution, and sink to unmitigated and everlasting shame and contempt

I said the alternative is ours. It is; and let us be equal to it, on a responsibility which eternal ages alone can interpret.

IV.

ESSAYS AND REVIEWS.

I.

THE MYSTERY; OR, EVIL AND GOD. NO. I.

It is interesting, as well as hopeful to the cause of moral science, to observe how steadily and surely the inquiry is coming up concerning the origin of moral evil and the relations of God thereto. Since the publication of the "Problem Solved; or, Sin not of God," in this country, two elaborate works have been published in Scotland alone, hinging on this subject, and taking substantially the view of it, which that work did. Dr. Tullock, in his *Theism*, one of the Burnett prizes, and republished by the Carters here, (a very good quarter by the way,) was the first in order. The whole subject of Dr. T. led him over a wider range of thought than is here referred to, but he sums up all the difficulties in the way of a consistent and appreciable Theism, in the fact of the existence of sin, and boldly and triumphantly marches to his conclusion, that sin and wrong are no part of the Divine economy—that they are not to be resolved in a *theistic* argument, that they lie outside of it, but are, and must logically as he in effect says, be re-

lated to God, and his government as rebellion is to the strategy, design and head of a state. In a word, that sin is in no sense of God, and that He does, and can sustain only antagonistic relations to it, and that this is the dictate of reason, logic and conscience, as well as of the Bible. This surely is the very spot to break ground for the Scotch mind, and is inherently a good beginning on the whole subject. It rolls away mountains of difficulty, and gives a simple significant issue. It was, moreover, the point mainly adjudicated in the "*Problem Solved*," under the conviction that if this was rightly apprehended, the rest would come easily and as a matter of course, and we are quite happy to see Dr. Tullock's views on this head so fully quoted, if not endorsed by the *Bibliotheca Sacra*, in its notice of his work, about one year since.

The other work referred to, and whose title stands at the head of this article, is by Dr. Young, (L. L. D.,) of Edinburgh, so widely known as the author of "*The Christ of History*," and reprinted also in this country by the Carters. This last work of Dr. Young is republished on this side of the water, by J. B. Lippincott & Co., of Philadelphia, and is every way a readable book. It is more elaborate and exhaustive of its subject, than that of Dr. Tullock. It is confined to the consideration of the great problem of evil, and its relations to the being and character of God. The main, prominent principles of the book may be found in the others here referred to, but Dr. Young crowds them on with intrepidity and strength, into the various attitudes of affiliated truth. What was briefly and timidly suggested by

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Tullock, as relieving the difficulties of the subject, and to neutralize the perplexities of our Theology; Dr. Y. boldly expands into the order and relations of systematized truth. What the Problem, in its modesty and directness stated, as *first truths* of reason, and indubitable intuitions of the human mind, as containing the principles within the range of which this whole subject could be satisfactorily adjusted; he has taken on, with a greater breadth of statement, to their ultimate conclusion, and for the benefit of the more cautious, or perhaps, the less reflecting, to the more complete solution of the problem involved. These Scottish works are reviewed in the British Quarterlies, and cannot fail to elicit discussion, surely, north of the Tweed. Their reprint in this country will also still enlist the attention of the American mind, to a subject which, lying at the basis of all morality, yields in importance to no other. If we may not know the relations of God to evil,—if the mind may not think them, and the pulpit and the press express them fully, if they are to be in part muffled up by a lurking and stealthy theology; holding that sin is, in some comprehensive sense, of the economy of God, and a Divine expedient for good, and in fact the best thing possible in its place; then indeed are all our Christian teachings unsustained and surface-like, and all our moral sentiments outraged and belied. The idea is, in the last analysis, pantheistic. It constitutes God the only cause, and sin and wrong the Divinely appointed method of the universe. The Hindus have it, in its full extent, and there is no dividing of the dogma with them which will meet the demands of conscience or Christian

truth. There is, there must be a better edition of doctrinal statement and belief, at this point; and it lies in the direction of the writers referred to in this notice It is found in distinguishing the nature of a moral system, in ascertaining the doctrine of a true and proper personality, both in the infinite and the finite, and the necessary relations and demands of it, in all affiliated truth. This would harmonize our theories with our moral convictions—our theology with our conscience and the word of God. Until this is done, it is impossible that moral science should be complete, and the essential unity of this whole subject attained. The hiatus lies between our doctrinal statements and our moral sense, between our creeds and our conscience. The one affirming that God is tempted with evil, and that it is comprehensively according to His will, and the other, that it is not, and cannot be. Consistency between them is just what is needed, for the unobstructed sway of both, and of unembarrassed conviction in favor of the claims of the gospel, and that the works alluded to, will bear benignly on this result, coming, as some of them at least do, from so good a quarter, may be fairly and devoutly anticipated.

EVIL AND GOD. NO. II.

The objections to the received theory, that sin and wrong are of God, as being decreed and ordained by Him, and are a part of the Divine programme of the universe, are that it is not appreciable, is inconsistent with the known character and righteousness of God; that it cannot be preached, or acted on, or felt to be true at the time of committing sin; that it contradicts con-

science, destroys the unity of the moral nature of God, and with it takes away the foundation of all morality, elevates sin to a place impassable to it, by making it a Divine means and expedient for good, and thus creating an impassable gulf between our creed and our conscience, and rendering our divinely constituted moral nature no criterion or God-send of the moral nature of God. These objections and many more are felt and acknowledged on every hand. It is admitted that this is a *terra incognita.* The appeal is uniformly *ad ignorantiam*—that it is a mystery, though yet to be held as being demanded by cognate truth. It is confidently said that nothing can be, but what God permits, and what is on the whole best, and is thus according to his will, and may be matter of Divine decree and arrangement, as his method of the universe. But is this so? Just here lies the fountain of error on this entire subject. This reasoning and this view keeps wholly in the physical sphere of things. It does not enter the moral system, or get help from the necessary elements thereof, and hence the insuperable hiatus between the creed and the conscience at this point, and hence the supposed necessity of holding that sin and wrong are in some sense agreeable to the mind and will of God. But why not give up the dogma altogether? The consequences apprehended from the surrender of it, would not follow. There *may be* that in a moral system which God in no sense wills or permits, and we feel so, and are conscious of it every time we commit sin and do wrong, and are, by the irresistible laws of our being, drawn necessarily to the conclusion that the Divine supremacy is in the direction

of rebuke and punishment, and not of the *permission* of wrong. If the created universe were a mere *thing*, God might be the only cause. But in a moral system, where there is moral personality, this is otherwise. Intelligence is, in its nature, cause, and there are as many plans and programmes of thought and action as there are intelligent beings to make them, and they are not necessarily inclusive of each other, but stand related personally to their respective authors. Why does God need to purpose the purposes of the wicked in order to deal with them? Must a good being plan a wrong, in order to circumvent or punish it, or pardon or restore the wrong doer? Must God be the author of confusion, to bring order out of it?

But the thought is fundamental, and will bear a more generic reference. I state it therefore in the form of a universal proposition, and one which underlies this whole subject, which will go far in giving a consistent and satisfactory analysis of it. I will give it in the fewest words, and invite inquiry to it. *All personal intelligence is inherently sovereign, of its own voluntary states.* This is of its essential nature. Remove this sovereignty any where else, and you destroy this personal intelligence. Take away from a personal being the sovereign control of his voluntary responsible movements, and you reduce him to a *thing*. The direction and absolute control of his voluntary action lies with himself, and with no other being in the universe. This is but a law of mind, and of all personality. To place this elsewhere is only an absurdity. God is sovereign of the voluntary states of His own mind; those made in His image are, of

theirs. What is the doctrine of law at this point? Does it not claim what can be withheld? Does it not acknowledge this? Would it be moral law without, or anything but mere physical force, and would there be any virtue in yielding to that which could not be resisted? What is the language of exhortation? It would be a mere pageant, if the sovereign control of the issue lay with him who gave it.

Try this on any scale you please, in relative or social life, in Church or State, in the finite or infinite. Why does God instruct or exhort, or discipline, or make promises, or give commendations, or punish? Why have retribution at all? Does God prefer it? Would He rather that a great many should be lost than saved, and could He have it as well as not, if He only willed it? Will there not always be those over whose minds God will not have control? Will the moral state of the lost be a Divine preference, or according to the will of God? Has God the direct and absolute control of the state of their hearts, and would they be otherwise, but for His will and pleasure that they should be as they are? If the absolute control is with Him, then where is the responsibility?

So many, and more, are the absurdities indicated, of denying the position here stated. And if every mind is a sphere of sovereignty, and this is a fundamental law of moral personality, then may there be that in a moral system which God does not will or decree, and we may reduce His decrees and determinations to the sphere of His own acts and works, and regard the first

as the mental condition of the last. And if so, then we may weed out all sin and wrong from the purposes of God, and hold him as in no sense devising them, and standing only in eternally antagonistic relations to them, and as ever bringing in the best way possible, all the influences of law, and truth, and right, and gospel, and all moral means to bear on the issue, for the prevention and discomfiture of sin, and for the restoration and righteousness of intelligent beings. These influences are in their nature *resistible.* They would not be moral otherwise. But they may prevail. All men are not as bad as they can be. The appeal is to conscience, and the constituent principles of our being. Men may repent, where they could hold out in impenitence. Many may yield, as all should, to truth, duty and the spirit of God, and no longer "resist the Holy Spirit." This issue is finely brought out by Dr. Young, as referred to in my last, and with referring to that I close the present statement, asking only the attention of your readers to one more concise article, in which I shall dwell a little on the main difficulty with most minds, and which I will here state: Why did God create beings that He knew would sin against Him?

EVIL AND GOD. NO. III.

If, then, such are the objections to received theories, that God sustains a strategetic, propositional relation to sin, and that it is comprehensively according to His will, and a matter of His decree; still the question may be raised, even on the view presented by the writers, commended in these articles. *Why did God create intelligent beings, whom He knew would sin against Him?*

There may be reasons in the depths of the Infinite, which it is not important for us now to appreciate. We are interested in the question, mainly as the first principles of morals are concerned, and as we would have our minds set free from those implications on the character of God which false theories of sin originate. I may then, without presumption, and without pretending to exhaust the subject, suggest the following thoughts in reply:

1.—God made man upright, and for uprightness and uprightness sake. This we know for he has said so, the one part of the position being included in the other. This surely no one will gainsay. If any do, let them draw out an opposite view, in extensu, and then look at it, and see if they dare fellowship it and abide by it.

The same is true in respect to angels, as is most manifest from His treatment of those "that kept not their first estate." And that this is a universal law in the intelligent creation, is demonstrably evident from the Divine prohibition of all sin, and from the uniform, and every way revealed and published methods of the Infinite, in relation to it. If any one denies this, let him see if he can express his belief without mutilating the perfections and unity of God, and undermining the foundations of morality. And if this is so, is it not enough? If God made the intelligent universe upright, and in His own image, to appreciate, and glorify, and obey Him, and to be perfectly happy in His love and likeness forever; how good the work—how right the end—how glorious the Being that conceived and prosecutes it. And this is the more striking as presented in

its absolute and universal form of thought—viz:—

2.—Intelligence in uprightness and for it, is a perfect work. A quiescent Deity is a solecism. God is a power in the direction of His own perfections, and intelligences like Himself and the offspring of His own spiritual being, will be His crowning work, and having a subordinate, physical and sentient creation adapted to it below. And beings so made, "in the image and after the likeness" of God, and for the legitimate aims and purposes of such beings, are a perfect work. It is just the work of the Infinite One, in the infinite and perfect freedom of His own intelligence and will. Nothing else could be better—nothing else could be in its place,—a moral system in uprightness, and for it, is just the sphere of the Infinite here, and the perfection of the creating fiat of God. Just think a moment. What can be better in the finite, than a Divine offspring; intelligence like God, to be and act in correspondence with Him, and to the same end that he does? And to fill the universe with such beings, and forever to enter into communion with them in all the reciprocities of the Infinite and finite, in the legitimate working of a moral system, is the highest conceivable design in creation.

3.—Intelligence is in its nature free, and a moral system in its voluntary issues, is inherently self-elective. This is essentially, of its vitality and very life. It would not be intelligence without this. Take this element out of a moral system and you destroy it and render impossible all responsibility or virtue whatever. This is its perfection—this its glory. It would not be God-like but for this. All that elevates it above a mere

thing, concentrates here. All possibility of virtue lies here, that while under the obligation and the privilege to do right, we may do wrong. Sin is inherently possible in a moral system. It is not constructively made so, it is integrally possible, and the matter could not be otherwise. All personality implies it—all responsibility and character, or destiny, or reward—or praise and blame—or honor, or glory and excellency—all above a mere thing in physical or sentient being. Wrong is a possible alternative in a moral system. It can be, although it has no right, and no Divine leave to be. It can be, simply against His will, and against the object for which He made mind, and upholds it. This capability is of the nature of all mind True, in God wrong action would not be intelligent action, and God will always act intelligently and in the right, in the infinite freedom of His spiritual being. And in the finite, the commencement of wrong is more conceivable in the first stages of being, than after long confirmation in holiness and felicity. Still electivity is of the essence and glory of a moral system, and of the perfect work and ways of the Infinite. Finite mind can disobey Him. It can act unreasonably, and foolish, and wicked, and this, too, notwithstanding all the prerogatives of the Infinite in favor of its right action. This is through no Divine provision for it, or Divine election, that wrong should be, but simply the prerogative of mind under the responsibilities charged upon it.

Such are the inevitable concomitants and inherency of a perfect moral system. And it is enough here to recognize, that what was liability, has become actuality,

at least in two or three worlds, out of the myriads on myriads which God has created. This, perhaps, might be expected, in so vast an economy, though it might be but the exception in the numberless ranges and spheres of intelligent beings, though it could make no difference in respect to the nature of mind, or the perfection of the work and object of God in its creation.

4.—The inquiry and the difficulty supposed in it, are wholly fallacious, in that they ascribe to God the accidents of time. This is a mode of being and reckoning, adapted to, and possible only in the finite and created. To the Infinite, "one day is as a thousand years, and a thousand years as one day." God is no older than He always was.. In absolute duration there is no difference of time. This is but a circumstance of being, confined to the finite and progressive; it has no significance as to God. The term foreknowledge, is in accommodation to our mode of being, not to His. He knows things as they are, and in the relations in which they are, and not otherwise. Strictly, He knows sin as He sees it to be, and not otherwise by forecast or remembrance. The infinite wisdom of God, in the moral sphere, is an ever present discretion, in behalf of rightness and truth. Hence the perfect appositeness of the inquiry to Adam when he had sinned, "Hast thou eaten," &c., and of prayer always in behalf of things inherently right and good. The method of the Infinite, as we are surely not presumptuous in saying, is to do right, and perform a perfect work, because it is right and perfect, and for a right and perfect object. Hence, as Dr. Young graphically expresses it, for God to act without an end, (that

is one more ulterior than inherent righteousness,) is greater and more glorious than any end which can be named. To do right for pure rightness, is the highest end conceivable. It is just the way of the Infinite, and to prosecute this interest, and sustain this end, and its concomitants in those made in His image and after His likeness, is just the sum of His relations to character and conduct, is a moral system. The objection, then, stands on a fallacy by supposing God to be altogether such an one as ourselves, instead of the Infinite and absolute One of reason and the "I AM," of the Bible.

5.—An answer more appreciable by some minds is, that if the objection were not founded in fallacy, it would nevertheless be out of place, and of no practical avail. This I would put in a more concrete and familiar way, and one level to and abundantly attested in human experience. Is law wrong, or inexpedient because some will violate its provisions, or is it to be held accountable for their defalcations? Do we hold human government responsible for the fact that it is not universally obeyed, and is the state answerable for rebellion against? Is the parental relation to be repudiated because it is certain that children will sin? The objection alleged accords with no principle of social life, or responsible action. It keeps wholly in the physical sphere. It does not take any cognizance of the laws of mind, or rise to the dignity of a moral system. Does not conscience always accept the personality of guilt and hold each one to his responsibility for character and conduct? With suitable advantages for right action, we absorb and exhaust the responsibility of wrong on him

who does it. The existence of the infinite reasons for right action, concentrates his wrong upon him, while the whole leaning and counsel and influence of the Infinite, saying to him, "Oh, do not this iniquity which I hate," forever absolves God from the responsibility of that wrong.

Besides, a Divine moral system is an economy of being, universal and perpetual. It has universal laws, and perpetual results. It is a nature of things in respect to both the body and the soul, rather than a series of disintegrated and independent creative acts. It embraces a universe of responsible beings through eternity, in their origin interlocked by social influences and hereditary descent, and by all the attributes of a generic and universal economy; and there is no naturalness or place in application to it, of the principle of the objection. It is enough that God made man upright, and for uprightness, and that this is the Divine characteristic and aim of a moral system, and that full play is and must be given for conduct and character, under law and truth, and infinite reasons for the love, and service, and enjoyment, and likeness of God. Here is the sum of the responsibility of the Creator in respect to the aberrations of any of his intelligent offspring, from the very terms of a moral system,—and this being so, an intelligible and philosophical basis is seen, for his own Divine asseveration, as in a given instance to Israel,—"What more could I have done to my vineyard that I have not done in it, wherefore then, when I looked that it should bring forth grapes, brought it forth wild grapes."

I intended to express here a few thoughts in respect

to certain passages of inspired history, such as that respecting Joseph and his brethren, Pharaoh, Cyrus, and the death of Christ by wicked hands, &c., &c.,; but my limits forbid more than a concise statement of the principle which harmonizes the elemental truth found in them, with the view here given. It is this, viz: *From the stand-point of the existence of sin, the best way of reform and redress is a perfect way and the way of the Infinite.* From the point of the breaking out of rebellion against God, and the being of wrong, the best method of reducing and overcoming it, and instructing the universe, in view of it and its mischiefs, is a perfect method and the way of God in respect to it. This is all the case admits of. The occurrence of sin interrupts the harmonious on-going of the moral sphere, in the way of an absolute perfection,—disorder is introduced, and the Infinite, in the perfect wisdom and benevolence and righteousness of his nature, adapts himself to this anomalous state of beings in the finite,—and in prosecuting the right, and the true, and the good, and in bringing light out of darkness and order out of confusion; he interlocks with the evil machinations of the wicked, in any and all ways that any good being may in his sphere, against the opposers of right and in securing good ends thereby. He lets sin criticise its own method—the wicked fall into the pit which they have digged—yields Jesus to the malice and hate of wicked men, that he may be the life of the world; and thus in every way of justice and of mercy, secures good to the intelligent universe from the miserable apostacy, and wrong, and mischief of sin.

II.

REVIEW OF DR. BUSHNELL ON NATURE AND THE SUPERNATURAL.

This book, by Dr. Bushnell of Hartford, is now the fifth in order in the late theological literature of the day, designed to suggest the relations of God to sin, and note the characteristics of a moral system. The first, "*The Conflict of Ages*," recounted the trials of the past history of the Church on this subject, and offered an apology for the present state of man, in the supposition of a pre-existent one, in which he sinned; but did not reach the main question, "How comes it, that there is sin at all, in any world?" The second, "*The Problem Solved*," was introductory, in design, to the main issue, containing, in short hand, the self-evident principles on which the vexed question of *moral evil* may be adjusted in harmony with the dictates of conscience, and the demands of all truth.

The *Burnett* prize, entitled "*Theism*," by Dr. Tullock, of Scotland, came next, in which moral evil was ruled out of the Divine economy into one of its own, essentially dualistic and anti-theistic, and therefore could claim no solution in an argument concerning God.

To this succeeded the work of Dr. Young, of Edinburg, "*The Mystery; or, Evil and God*," which more elaborately discusses the whole subject, happily presenting its main features, and, with some immaturity of view at

certain points, making a decided advance in the right direction. And now we have Dr. Bushnell again on this side of the water, seizing on the same principles of thought, in his characteristic, original way, in behalf of a correllate object.

The chief element in all these works, so far as the question of the "*origin of evil*," or its solution, is concerned, lies in the doctrine of personal cause in the finite, as an inhering attribute of all intelligence. This Dr. Bushnell presents in many bold and trenchant passages of his book. He treats it quite at large, and with many instructive references to, and illustrations of, its intuitive truth. Indeed this is the main staple of his work—this his idea of the supernatural, and with its correllates, underlies the superstructure he would rear. In this respect he has done good service to truth, and added the contribution of his brilliant and fervid pen, to the elucidation of the legitimate personality of all those made in the image of God. We are not sure, indeed, that in his efforts to give this element of our being full play, he does not overstep the proper balance of truth, and make sin and wrong a sort of *moral necessity* in the universe. There is no need of this. Something better was to be expected of finite intelligences than that they should apostatize from God. Man sinned, at first, under strong temptations from without, and in his inexperience, and that the multitude of the heavenly hosts are *once fallen* beings, we shall be slow to admit. The universe is so full of God, and of incentives to love and praise Him, to all intelligences as He made them, that in respect to the myriads inhabiting the worlds in

space, disobedience, we may conclude, is by no means the rule, but the exception. Mind does not need the tuition of wrong. There are correllates enough within the sphere of right for its institution and training. Sin is "unreason," and "unnature," as well as unrighteousness, and sustains about the same relation to the good of the universe, or the glory of God, as the breaking of a leg does, to its being well set. Here our author approaches the solecism of Dr. Hickok on the same subject, (see Review of Problem Solved in *Bibliotheca Sacra*,) where he argues that the highest type of moral government must be so severe in its terms that some will sin, thus putting the boot on the wrong foot, and offering a degree of apology for disobedience and crime. This forgets that divine moral government is always a perfection—that it is necessarily what it is, and neither more or less, and also that the universe is full of considerations for obedience, and of dissuasives against sin.

This not well studied deflection of Dr. Bushnell has betrayed him into a further, a more serious, cognate mistake. It is this, that sin is somehow ordained and arranged of God, and is thus of the Divine economy. As if to hold himself yet a true son of the Church, he quotes the Catechism for this. But cart loads of catechisms would not sanctify the sentiment, or heal the wound it inflicts on the first principles of morals. Philosophy, logic, and morality proclaim alike its impossibility. It forgets the anti-theistic nature and relations of sin, and its utter unaccountableness as a Divine strategy. It ignores the conclusion of both Tullock and Neander, who declare sin to be utter "unreason," and

throw it out of the Divine economy as in no sense of it, and as not needing or capable of a solution in a "*theistic argument.*" The doctrine of cause in the finite is needful here. Intelligence is a cause *per se*, in a plane of its own, and when acting wrong, goes counter to God, and His plan, and purpose, and end, in all things. Wrong is by no strategy of right. Sin has got foothold by no Divine leave. God does all that a perfect, moral government, administered in infinite wisdom, admits of against it.

But the more generic and fundamental mistake of Dr. Bushnell in this connection, and that which is parent to those above referred to, lies in the old category of Dr. Taylor, that the present is a "*choice*" of systems, and is the *best possible*, as involving the fewest evils, and having the least imperfections and the most good, of any of ten thousand or more that might have been present to the mind of the Deity. But this is not the way of the Infinite.

A moral system, as God's plan, is a perfect righteousness, in the method, and to the end of a perfect and universal righteousness. Anything below that, He would have no heart to, and would ever hold as utterly unworthy of Him. Any jumping at conclusions, through questionable expedients, He would repudiate as an utter abomination. Derived intelligence He made in His own perfect image and likeness, and for a sphere of perfect, righteous blessedness, and ever administers His government to this end, and until we take this position, and come up to its behests, our theology and moral science will be insuperably lame and deficient.

Still our author, in the earlier chapters of his book, has well presented the doctrine of a real personality in finite course, and made a decided approximation to the relations of sin in a moral system.

The reasonings of Dr. Bushnell in the 7th chapter, on "*The anticipative consequences of sin*," will not strike many as of any great value. What relation a merely physical or sentient creation would have, by itself, to the question of right and wrong, it might be difficult to determine. We see no need of exhuming the deposits of preadamite periods of the earth, to show by malformations and carnivorous propensities there, that God anticipated the outbreak of sin in our world. The shape and habits of animal life then, might not have had their reason and ground in that idea. Indeed, Dr. Bushnell himself loses sight of it, in supposing the presence here of apostate spirits from other spheres, that might have occasioned the mischief observed in the geologic ages of this.

The chapters on the life and miracles of Christ are well conceived and full of interest, though some might wish that the true doctrine of miracles had been a little more sharply defined. This is so graphically taught in the calling and mission of Moses in the Book of Exodus, that we ought not to mistake.

The chapter on "*Miracles and spiritual gifts not discontinued*," might as well, or better have been left out. It makes little for the general purpose of the book; will be questioned extensively as to the evidence of any special Divine interposition in the facts referred to, and will be accepted as just so much capital in their behoof,

by the manifold Spiritualisms of the day. A deeper regret is, that this chapter will lessen the respect and weight really due to the general drift and conclusions of the book, which, as a whole, is well worthy of the careful study of those who would gain the philosophy of truth. Its doctrine of the "Supernatural," as in contrast with mere "nature," is a complete manifestation and triumph. Some of its positions give evidence of not having been carried to their ultimate analysis, and of not being thought fully through, even though the work has lain a year or two on the shelf. With a measure of allowance for Dr. Bushnell's rapid, and somewhat rhetorical method, of writing, the book will be read with interest and profit. It is very timely, and will be hailed as another evidence that mind, among us, is waking up to the demands of moral science, and seeking for the coincidence of theology with the elements of all reason and truth.

III.

REVIEW OF DR. DEWEY'S LECTURES.

MARCH, 1852.

It was my privilege to attend Dr. Dewey's recent course of lectures, in this city, on the "*Problem of Human Destiny.*" He is a man of decided ability, and very considerable research into the nature and foundations of truth. His audiences were large and select, and his course well sustained to the end. Many difficult problems came under review, in the main issue aimed at. They were discussed with unflinching integrity of purpose, and met with the best solution which the general theory of the course admitted. The error, if error there was, lay in the conception of first principles. From the frankness and independent cast of mind uniformly evinced by the lecturer, it is perhaps not too much to expect, that still further research will suggest some defects in the system of thought which he has proposed. They would lie within the range of these two categories —the *problem of evil* and the *analysis of mind.* I refer to them in the order of the lectures, though the last is truly parent to the first, and when placed upon a just basis, would much relieve the discussion of the other. Indeed, it would so illustrate the doctrine of sin, as to go to the very vitality of the discussion given on the problem of evil, and set aside some of its main features as irrelevant

and valueless. It would so change the "venue" as to render unnecessary much that was presented under this head, and relieve the subject of many difficulties seen by the lecturer, as inherent in it.

Dr. Dewey is right in saying that the liability to sin is necessarily inherent in a moral system. Man could not be man without the power of choice. But there is a difference, heaven-wide, so far as divine government is concerned, between the liability to sin and the actuality of it—between the capability of wrong and the existence of it. Any man can commit murder; but *to be* a murderer is fearfully another thing, This distinction the lecturer does not make wide enough, and it is the prominent vice of the reasoning into which he is thus betrayed. He would vindicate God in this matter of evil; and this he attempts, not in the way most legitimate, by tracing natural evil to its source in moral evil or sin, and holding the sinner himself responsible for that and its consequences; but by an apology for these evils, in the way of mitigation, and by showing their use and necessity in the progress of human development. I am aware that the Dr. has some authority for this. He is but treading in the steps of time-honored theories, which extract the best good of the universe from the principle of wrong and misrule that has got into it. But why hold God or His government responsible at all for the occurrence of sin or its effects in natural ills, and by consequence reduce it almost into the same category *with* natural ills, and those themselves into an inheritance of blessings. Blessings they may be, or the modification and results of them, in a redemptive economy, and

may show the wisdom of God in bringing good out of evil. But no thanks to sin, or its direct effects, which all are bad, and only bad. The lectures at this point, and it was the leading thought in them, were too apologetic and excusatory. The subject of human sinfulness and desert was but seldom adverted to, and lay but lightly on the face of them all. I can but view their moral influence in this aspect of them, as decidedly unhappy.

But there was logical consistency here. The conclusion follows legitimately from the premises. Hold God responsible for the existence of sin, and you must excuse it, and transfer it to the catalogue of providential ills. It is here that we struggle to be wiser than the Bible, and that our metaphysics get at fault with our common sense. We attempt theories behind the facts of the case, and which neither reason nor revelation demand. The Bible holds the sinner alone responsible for sin and its effects—comprehends in him the question of its existence, and presents the divine relation to it, as wholly preventive, remedial and punitive. And why is not this the end of our wisdom on the subject? "God hath made man upright, but they have sought out many inventions." "Hast thou eaten of the tree of which I commanded thee that thou shouldest not eat thereof? —cursed is the ground for thy sake." &c. Sin is no where in the Bible declared to be a good, or the means of good, or the necessary means of the greatest good. Wrong is no where viewed as better, at any point, than right—sin than holiness—the misrule of Satan, than subjection to the government of God. No; this is a

gift of philosophy, and of a philosophy that needs review. Men may wickedly do that which God has before determined to be done; but their sinning in the premises is no part of His economy, and no feature of His government. Sin is wholly a foreign element, introduced by another hand, against His command—against His will. It has in no sense His permission or consent, and we should allow no theoretic view of the comprehensiveness of His purposes to displace our common-sense convictions of it, as utterly and everywhere an evil and a wrong which His soul abhors.

These lectures do not in form endorse the philosophy here referred to; still it lies at the basis of much of the reasoning employed, and decidedly influences the view taken. Hence the very infrequent reference to the sins and deserts of men, as the source of natural ills, to a retributive providence; and hence, too, the palliations, and defenses, and compensations of good, thrown into so bold relief in treating of polytheism, and idolatry, and oppression, and war, and the many crying enormities which have been entailed by sin upon the generations of men; and also, the somewhat surprising fact that no reference was made to the penal effects of sin in another state of being.

But the point of utmost interest in the lectures, is that where an analysis of the mental faculties is attempted. Here lies the parent error, we think—the germ of that philosophy which has well-nigh absorbed out of them all recognition of the doctrine of sin and ill-desert, and rendered the moral influence of them quite otherwise than that which the subject demanded, and

which we devoutly trust was intended. Dr. Dewey gives three faculties—the intellectual, the æsthetic and the moral; or the power to think, the sense of the beautiful, and the sense of right, or the moral sense or conscience. He does not enter the sphere of the *will*. The executive faculty, the personal, voluntary, responsible "*me*"—that which makes one an agent, and perfects all our relations to law, and duty, and God, and one another, he leaves out; and doing this he could not, in any legitimate sense, have sin and wrong, or desert anywhere in the system, and might consistently ignore the distinction between moral and natural evil, and treat sin as he would the head-ache, or a broken limb. This was the "*proton pseudos*" of the course. No man can discuss the problem of human destiny, and lose sight of the distinctive prerogatives of the will. This is an integral point, and failure here is fatal. And here we must view the doctrine of the lectures as fundamentally lame and inadequate. Not that the words "will" and "free will" did not occur, but that the doctrine of the will was not discussed—its position given—its relations to moral government defined, and the legitimacy traced between it and the disciplinary and redemptive economy of this world, and the retributive dispensations of the next.

This defect was the more remarkable when the subject of the mental constitution came up in the course, as the Dr. had availed himself of this prerogative of will, in *one attitude* of it, in his first lecture—viz.: that of the inherent possibility of transgression and wrong in a moral system. This is undoubtedly so. The power of

right or wrong action is a necessary attribute of all intelligence. And if so, why not venture on it as a fixed truth, and trust it through, and stake the issue on it; not in the attitude of *privilege* only, but of *responsibility* also? Why not grasp firmly the idea that *will* is *cause*, and in its sphere, comprehensive of all cause—that, as a faculty, the will is sole cause of its actions—that nothing else in the universe stands in this relation to them—that we are ourselves the cause of our voluntary states and conduct—and that there is a logical absurdity, so far as we are concerned, in going beyond ourselves with the question of responsibility? The problem ends there, and anything else we have to say about it, or the connections of other beings or subjects with it, sustains other relations to it than that of cause and legitimate responsibility. I do not know that there is more happiness in the present system of the universe, than there would be without sin. The sense of right is deeper in the human soul than the love of happiness. There are other than utilitarian ideas that enter into the question of divine government, and the problem of human destiny. The wisdom which is from above is first *pure*, and then peaceable, &c. Dr. D., in his discussion, did not go beyond our present state of existence—he did not pass out of probation in the solution of his problem. This might give a more secular cast to his lectures, but it left the subject incomplete, and embarrassed the discussion of it so far as pursued. "It is not all of life to live." We must look over into another state to solve the riddle of this. Without it, the ends of Divine government, in discipline and in all the

remedial influences bearing on us, cannot be reached—this mixed providence accounted for, or a befitting solution given of the sins, and woes, and wrongs and issues of earth. But I have extended these remarks beyond my expectation, and only add, that Dr. D.'s closing lecture on the progress and prospects of the race on earth, was very fine, and in some parts of the summing up, quite comprehensive and sublime.

IV.

FREE WILL.

[For the Evangelist.]

MESSRS. EDITORS :—I read with interest Prof Smith's review of Dr. Whedon on the Will, in the January number of the *American Theological Quarterly* of your city, and as quarterlies are slow and are seen by few—as I write short notes now, and as your readers are largely among the intellectual classes—permit a few thoughts on the subject.

It must be confessed that Dr. Whedon has met a sharp antagonist, and some of the favorite views of Methodism a severe exposure in the pages of Prof. Smith. But both men appear to have raised ghosts, that they could hardly lay: the author through his traditional dogma of a "gracious ability," and the reviewer in his, of a universal, divine predestination. The latter, however, slips the leash somewhat, under the cognomen of "permissive decrees," which he does not define, while he holds his man rigorously to the consequences of his needless admissions.

But why treat free will as if it were a question in mere physics, and not distinguish between the personal within us and a treadmill or a steamboat? Why run the parallels of "cause and effect" upon it, or brandish weapons about the point of "greatest apparent good,"

as if that exhausted the discussion or met at all the merits of the subject? In this afternoon of the nineteenth century of grace, why not shake off the clogs of a gross materialism of method and rise into the supernatural, on a theme so commanding it? This might have saved the author much mortification, and given the reviewer some work that he may not have anticipated. The subject of free will or human personality accepts a wider range and lies in other parallels of thought and speech than those found in the Review. The question of "alternate choice" is a vital one in philosophy as well as in fact, as the hinge of all responsibility and morals, and there are those who will regret to see it put *hors du combat* through the weakness of an advocate, or by being set side by side with other matters, with which it has little affiliation. Entering their disclaimer here, let me attend it with a few brief suggestions.

The argument is three-fold, which denies the identity of the "is" and the "can be," or that the one is the exponent of the other, in the moral sphere, and which claims for every intelligent, responsible being, anywhere and everywhere and always, and that he exercises it, the *power or privilege of contrary or alternate choice;* it lies in the characteristics and *nature and logic* of the doctrine itself of choice; it is the uniform *testimony of conscience;* it is the vital element of *moral government* and in all responsibility.

I have no choice if I can't choose either, and if I can choose either, I *can* choose the one I don't choose, and that is the whole of it at this point. It is a mere ques-

tion of logic. If two things are submitted to my election, I have the privilege of either, or there is no vitality in the transaction, and I may choose either or neither, act wisely or foolishly, righteously or unrighteously in the premises—according to my convictions or contrary to them—as I should—or otherwise. It is in the nature of mind and of the case, and no man is placed where just this cannot be said of him, and it is just this which constitutes his manhood and distinguishes between him and the steamboat and the water-wheel. To be able to move freely one way does not meet the terms of the problem. It may be a conscious movement, but this does not give it vitality on the question before us, or make it authentic. There must be the jurisdiction over the issue, the self-control and power to shift and alter, to stop or go on, the will and the wont, everywhere and always, ever at hand, always liable and legitimately in the movement and characteristic of it, so that to say that the power to the contrary is of no use, as it is never exercised, is simply irrelevant and gratuitous, as it is exercised constantly and constitutes the spirit and life of the transactions, too, without which it would sink out of the sphere of mind and become a question in mere physics.

And this also is (2) the *testimony of consciousness.* Prof. Smith never did wrong without the conviction that he was *not obliged to do it*, without being conscious of this power to the contrary, and that situated just as he was he could have said No, when he said Yes; and that if he could put in the plea "I could not help it," conscience would offer excuse now and take it to the bar

of God. So with every man. No one is ever placed where he cannot do right. We are not obliged to follow a great temptation or a leading or prevalent disposition. Its prevalence is no test of our powers, and no reason why we should not countermand it, and act according to truth and conscience and right. And this we do whenever we change character and conduct. We exercise this gift of contrary choice and say to passion, hush, be still. And no one ever changed character or conduct without it. No sinner ever turned to God without it, or repented of his sins. But for it, a being once wrong is always wrong, and character is stereotyped for eternity. Without the power to change what shall change it—how quench a prevalent motive, or supply its opposite? Every child acts on the principle here advocated; it is in the woof of human society and in the experience of every man.

And again (3) what is moral government without this? Why undertake to command me, when I am under the sway of wrong with no power to the contrary? Moral government is a falsity and a hoax, if I cannot at any and all times and however situated, repent of my sins and obey it. The power of self-control in him to whom it applies is inherently of it, and its enacting clause. Moral influences are inherently resistible. This is in the nature of all exhortation, or command, or reward, or punishment, or responsibility at all, or intelligent destiny; as good command tadpoles or even cabbage stumps as men without this. There is no merit in obedience where there is no power to resist. A virtue that is inevitable is no virtue. Simply to move in

grooves prepared, and by force applied, smoothly it may be said, though roughly enough in fact, does not supply the leading element in moral government or rise out of the sphere of simple physics.

Nor is it of use to say that by "necessity" only "certainty" is meant. More *is* meant. A *necessary* certainty is claimed, and that nothing else can be in its place, or it is not worth the ink that expresses it. What do *we* know of the certainty of future volitions? Experience tells a sad tale here. God knows all things by intuition from eternity. He knows them because he sees them. He sees the end from the beginning. Contingency and certainty are alike open to his inspection, physics or morals, and that whether he has decreed all or not. Most agents know more than they decree, or would like to; I confess I do, and much that I should be ashamed to have decreed. And I do not know but God does. At least he says so, and speaks of much that he has no mind to at all. He doubtless decrees all he does, as all agents do, and acts always from the counsels of his own will, and here comes the kink of the worsted. The plea of necessity is for a theological reason. It is asked, lest some of God's decrees should not be executed. We outrage one science for the sake of dogmas in another. And is this fair? We take the life blood of morals and reduce all personality to a movement in mechanics, for the sake of an excresence in theology at once ungainly, uncomfortable, and gratuitous. Who knows that a divine decree necessarily conditionates all that is; that the pranks of the devil equally with the work of Jesus are of the counsel of God, and that all other

agencies and acts in the universe are absorbed by and included in a Divine agency, forecast and purpose? Cannot God be supreme on other terms than this, and better put down wrong without decreeing it than with? Must sin be according to His "decretive will," in order to be subdued and overcome by Him? The purposes of a being are like Himself. They have a personal relation to their author, and characterize him as showing what he is, and why make monstrous the unity and personality of God by putting Him on all sides of a moral question, and bringing sin as well as holiness into the economy of God? Here is the enigma and the trouble, and it is bad theology as well as bad metaphysics. Cast out sin to its own agencies, and leave God to His, and to those of all righteousness. It is this assumption of a universal Divine predestination, sin, and rebellion, and wrong included, and thus throwing to some extent, the patronage, the guardianship, and superintendance of the Most High over them, thus cutting the grooves and necessitating the direction; that works the mischief. We can get loose from this, to the advantage of moral government, the laws of mind, and the laws of God. Allow every agent to decree his own acts, and have control of his own acts under the responsibilities of his position, and then indicate what he would have others do, and influence them in behalf of the doing of it. He may fail sometimes, as God does, in bringing sinners to repentance. But not always. Men may repent when they can resist. They do. Moral means, though not irresistible, may avail, and increasingly, as they will, immeasurably "in the ages to come." God knows it,

and He has revealed it to us. The time will come when men will repent by scores and thousands, and come in by cities and countries, almost without resistance, as children do sometimes, and a nation be born in a day. Men will yield to the Spirit, when they might resist and grieve Him. They will love God and Jesus with full and conscious power to the contrary, and be all the happier that they choose the right when they could choose the wrong, and that their obedience is the spontaneous gushing of their own elective and living personality, helped of God graciously and within the sphere of their ability, and not the mere effect of an outside pressure, in which they could do nothing but move as they are moved.

I am happy to observe the interest felt in this subject, by our best thinkers and writers, and hope to see it yet better understood, before I go hence.

Yours truly,

M. P. Squier.

June 22d, 1865.

V.

DOCTRINE OF THE SPIRIT'S INFLUENCES.

The doctrine of the Holy Spirit is fundamental in the system of Christian truth; it is the central pillar of the edifice of grace, and should be intelligently regarded by all who serve at the altar, or labor for the coming of the kingdom of God.

The subject has intrinsic value, and a reference to it is especially appropriate now, when, though living under the promised dispensation of the Spirit, and near, as marked in prophecy, to the expected glories of the latter day, we mourn, as with one consent, His absence, and the declensions of Zion. Want of discrimination in respect to the doctrine of the Spirit, may in part have contributed to the evil complained of, and be among the impediments to a brighter day.

The work of the Holy Ghost in redemption is usually summed up under the heads of inspiration, miraculous gifts, and the spiritual renovation of the hearts of men. Dismissing the first two, as aside from the object of this article, we confine ourselves to the last. The children of the kingdom "are born of water and of the Spirit"—"the love of God is shed abroad in their hearts by the Holy Ghost"—"we are saved by the washing of regeneration, and the renewing of the Holy Ghost."

Our aim, in the ensuing pages, is to trace some of the characteristics of this work of the Spirit, as seen in the light of reason and the Bible.

1.—This work is not for the supply of defective faculties of mind; it is not in place of any that are disparaged or wanting since the apostacy of man, or to amend deficiencies in the constitutional elements of his intelligent nature. He has all the faculties now which he had before the fall, or will ever have, and all that are needed and appropriate to his sphere of existence and responsibilities. He has all the susceptibilities which he had at the creation, and is inherently capable of all that lies within the range of his designed being; of becoming an angel or a devil, and that too in the way of the intelligent and conscious formation of character, under the responsibilities of law. We conceive these to be as truly the attributes of man now, as of any other responsible being. The claims of a perfect law are as appropriately applicable to him now, as when in the garden of Eden, or to the fallen or unfallen spirits of other worlds. Character in him rises from the use of the same faculties as in them. His lapse, recovery, and confirmed holiness, are according to the same laws of mind. To give up the integrity of man's mental constitution, is to surrender the testimony of consciousness, and with it, both the sense of amenability to law, and the fact of its intelligent application to us. It is to blot out moral philosophy from the list of the sciences, and reduce man to the condition of idiocy or the brute. Every blow aimed at the elements of the intelligent nature of man, strikes equally at the doctrine of his ac-

countability, and the position of our race in the moral universe.

2.—The Spirit's work in conversion is not to render the mind capable of responding to truth. This capability is innate. The mind is constitutionally adapted to the apprehension of truth, and truth adapted to influence mind. The element of reason in man, embracing in the term all that in him which is the subjective ground of responsibility, is like reason in an angel, or in God Himself. It is His image in man. It is of God's creating, and after His own likeness. To it He reveals Himself, as to that in man which can understand and appreciate His communications, and apprehend the true relations and fitness of things. Reason is essentially unique in the universe of moral beings, and alike in its legitimate intimations, whether situated in the Divine Being, in angels, or in men. If not, there is no correspondence in the parts of the divine economy in this respect. If reason is one thing in God, and another in angels, and still another in man, what foundation for intellectual intercourse can there be between the parties? What common reference to the same rule of right, the one same bond of relationship? The reason of man must be the counterpart of the reason of God, if God puts man in intellectual correspondence with Himself—extends over man His institutes of moral government, and holds him to the responsibility of acting according to the mind and will of God. In one moral universe, the elements of mind, finite or infinite, must be in kind the same, and hold the relationship of common elements of reason and moral being, and this is man's intellectual relation to the

universe of existent beings and truths. It is of the nature of his intelligence to apprehend truth and its relations, and to approve them. To this attribute of reason God appeals in all His communications, as the counterpart of His own intelligence, and which gives off intimations in accordance with His truth and will. He has but one standard of right and wrong—but one law for angels and men, and holds all to the responsibility of understanding it alike, and understanding it aright. One economy of legislation answers for a universe of minds. God treats all as though the element of reason were alike in all, and, according to the fitness of things, like His own. Such is the verdict of human legislation. One law and one penalty are equally for the millions of the state or nation; a common responsibility attaches, where truth is known, and reason not dethroned. We exact the boon of right intentions from all to whom our intercourse extends, and plead it for ourselves. We commit our cause to the arbitration of posterity and the world, on the one principle of the generic character of mind; of the essential accordance of reason with the nature of things and the reason of God. We anticipate the same for it in the future world, as we rise up in knowledge and holiness to the measure of the stature of perfect ones in Christ. On this legitimacy of reason, and its likeness to the God of reason and the Bible, do we fix as the subjective ground of the exhortations of that book, and ask submission to its dictates. Otherwise we may as fitly preach truth to the brute as to man; as well discourse on the high concerns of judgment and mercy to "the spirit of a beast that goeth downward to

the earth," as to "the spirit of man that goeth upward;" as well urge obligation and destiny on the worm in his slime, as on him to whom "the inspiration of the Almighty hath given understanding."

We speak here of the element of reason as created and constituent in man; of its essential oneness of nature in the universe as the basis of thought—the percipient of moral truth—the source of authority, or the subject of command,—the responsible author of all mental and moral acts;—that to which God has revealed Himself, and with which He condescends to reason,—before which He submits the rectitude of His own conduct, and from which He challenges results, in accordance with the reason that framed the universe and governs it; and it is to this characteristic of mind that we refer in asserting for it the inherent power of responding to truth, and which we regard as the basis of all our moral relations to God and duty, to probation and destiny. Hence,

3.—The work of the Spirit under consideration, is not to make men responsible for the issue of truth communicated to them. Responsibility is inherently appropriate to man; it is the natural result of being constituted as we are; it is an element—a law of our moral being. We consciously form character under the light of truth, and hold ourselves and each other responsible for right or wrong action, under consideration addressed to the mind. Increased light, means, privileges, and helps, enhance the measure of responsibility, but they do not lay the foundation for it, as an element of our being. It springs legitimately from our own attributes and rela-

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tionship to God as creatures. Responsibility to obedience does not depend on the presence of the Spirit of God. Of ourselves, and without His functions, we are fitly held answerable for all the truth that meets our eye, for all the considerations to right action which cross our path. Truth is obligatory without the Spirit. Men are bound to obey the Gospel, even if the Spirit be withheld from them; they would have been, if the doctrine of the Spirit had never been revealed, or if this element of mercy had never entered into the economy of the Divine dispensations to man. Consciousness gives off this intimation of responsibleness in respect to all our states and acts of mind which are related to law. The vilest of men reveal it in the excuses they invent for their wickedness. If it be not inherently resultant of our moral and intelligent nature, the impenitent man is free from the obligation to obedience, and the "finally lost" will find apology for the sad issue of the means of grace in respect to them. And hence,

4.—The work of the Spirit in conversion is not to create a conscience. This faculty also is a constitutional element of our being, allied to, and conjunct with reason, and its existence, as such, is evinced in considerations already adduced. We no more, evidently, have intellect to investigate and understand the relations of truth, than we have an inherent provision in our being, or a moral sense, to feel amenability to law, obligation to right action, and compunction for wrong. All that can or need be said about the matter is, that God has so made us, and that it is manifestly appropriate to the design of our being, that we should be so constituted.

A conscience is inseparable from us every where, and through every stage of our being. Early childhood evinces it; its scorpion sting extorts confessions from men steeped in crime; and its province in a future world we discover in the anguish of the worm that never dies.

Conscience may be stifled, for a time, but cannot be destroyed. It may be misinformed. The light that is in the understanding may be defective, and the conscience be poorly conditioned to discharge its appropriate functions; but it is an honest faculty. It accords with the reason in man, and the reason and will of God. So far as it has light and opportunity, its intimations are in behalf of law and duty. Its struggle is for the supremacy of right in the soul. It is the antagonist of sinful passion and propensity. With reason and truth and the Spirit of God, it forms the antagonist force to all that is wrong in man. It is God's vicegerent in us, for our recovery and restoration to His image and favor.

Conscience is of right the dominant principle in the soul, and where it is not, in fact, there is conscious wrong. Its legitimate privilege is to reign. *De jure*, it is king among the principles of action, and where it is not *de facto*, there is anarchy and all misrule. It may be overborne by lawless passion, worldliness, or premeditated sin, or vicious habit or propensity, but it will never abdicate the throne.

The contest it will never yield; and if not successful, with the agencies which redemption brings to its aid, to reclaim the sinner during his probationary season, then may he anticipate its bitter reproaches to mingle in the

ingredients of his cup, when the privilege of repentance is passed.

The reference to conscience as thus an attribute in man, is every where ready and unembarrassed in the Scriptures. To those who brought to the Saviour a woman accused of adultery, he says, "He that is without sin among you, let him first cast a stone at her. And they which heard it, being convicted by their own conscience, went out, one by one."

The story of the voluptuous Herod is full of meaning on this point. He had foolishly followed in the pathway of his passions and vices. He had beheaded John Baptist to please a guilty woman. But right reason revolted; his conscience condemned him; he could not wholly brave the light and reflection that would harrow up his soul, and fill his imagination with sights of terror—and he finds a John Baptist in every preacher of righteousness he meets.

The woman of Israel said to Elijah, "O, thou man of God, art thou come to call my *sin* to remembrance, and to slay my son?" And the brethren of Joseph, brought into trouble before the governor of Egypt, "said one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul and we would not hear; *therefore* is this distress come upon us."

5.—The work of the Spirit, in the renewal and sanctification of the hearts of men, is every way in accordance with the laws of mind. Its aim is the legitimate action of mind, according to its constituent laws; its commerce is with reason and truth; its object, the rightful supremacy of conscience; its direct result in us, our

conscious and responsible action in accordance with the highest reason.

Our prominent metaphysicians have been long in arriving at the very obvious conclusion, that the fruit of the Spirit is just *that* which is required of man—that his agency is at the point of securing right action in us —his work that of influencing to it. This is at length conceded, and heralded as a new idea in the science of mind,* while the wonder should rather be, that this conception is of so recent date. But attention has been so occupied about tastes and substratums, the imagination so spell-bound by the time-honored phrases of an antinomian theology, that we have been wont to exhaust the Spirit's work in the business of clearing away the obstructions to right action, which have accumulated in the mind's history, and which rest upon it, previous to conversion.

The grand misconception has been, that propensity is the law of choice—that one must act according to his disposition; or, in popular language, that passion must rule; and that, to secure right action in the soul, you must first destroy all the incentives to wrong action there. Prevalent doctrine on the subject seems to be, that reason and conscience and truth, conducted by the Spirit, are of no weight as an antagonist force to propensity—that an old and bad propensity or habit or passion, is not dislodged by the expulsive power of a new and good affection wrought by the Spirit, in the commerce of truth with the constituent elements of our moral nature, and thus changes effected in the mind on

* See Bib. Repos. Dr. Woods, 1845 and 6.

the subject of religion, as they are in respect to other subjects. No; but sinful propensity (says the theory in question) must *first* be cured—the effects of all the wrong action of the will be done away, and a new susceptibility be lodged in the soul, as a prerequisite to the influence of objective truth, and the capability of right action in the will, and from which right action there shall flow as a matter of course—and this too by a process untold and inscrutable, and in respect to which man has neither agency nor consciousness. Here we demur, and record our conviction that no change of volition, conduct and character, was ever so wrought. Adam or the angels could not have turned from holiness to sin, by such a process, nor do we from sin to holiness.

Defection from entire holiness cannot be thus accounted for. The scheme involves the twofold anomaly of a sinful propensity before there is sin, and of making God the author of that propensity. And yet there is a further difficulty in thus accounting for a change of volition and character. The theory is utterly suicidal. If propensity is the only parent of emotion or volition, it surely will beget its like, and change is impossible. A being created holy must be always holy, and one become sinful always sinful. Angels could never have sinned, or Adam apostatized, nor can man repent. If propensity is the unyielding law of choice, then character is stereotyped for eternity in the universe. What shall change it? Objective truth cannot, by this theory, or any motive-influence from without, and propensity will not: *its* force is in the direction of the past, and forever homogeneous in character. What, on this law

of change, could have influenced angels to sin? All their history, habits and propensities, for an accumulation of ages, we know not how long, were on the side of holiness. How could they sin except against propensity, and through motive-influences otherwise derived? God surely did not deprive them of the benefit of that long experience, and arbitrarily annihilate their holy propensities, and prove so false to himself as to create within them, by some act of inscrutable sovereignty, a sinful propensity, which should lay in them the foundation of wrong action, and change their destiny to despair. Nor could our first parents have apostatized from the motive-influence of propensity. They had always been holy. Their history, habits, and inclinations, were on the side of a happy obedience; and propensities are not suicidal, if theories are sometimes. How came that change? One thing is certain, the theory we here controvert does not account for it; and more, the fact of such a change, in such circumstances, controverts the theory, and scatters it to the winds.

Changes of mind and character, in the matter of our relations to God, doubtless occur, as they do on other subjects, so far as the order of process and the *philosophy* of the change are concerned; viz., by the presence of considerations and influences adapted to produce them. A change of mental action otherwise wrought, would be destitute of intelligence, of intellectual virtue, or moral responsibility.

We are aware that the advocates of the theory here considered, are accustomed to view the fall of Adam and the angels as utter mysteries, to which no resort

can be had, and no analogies traced, in investigating the laws of mind, and the facts of human history; and that they may be shocked at any reference to those apostasies, in treating of the ordinary laws of human conduct, as though such reference were quite profane. We confess that we have little sympathy with such a disclaimer. Is it so, that a fact "which brought death into the world, and all our wo," through which the race has lapsed, and needs recovery, is utterly inscrutable? Do either the Bible or enlightened philosophy utter this *caveat*, or is it rather the resort of defective theories, and untenable positions in the science of mind?

The considerations inducing a change of volition and character in the first woman are on record; and we venture to affirm, that no change in the voluntary state of the will has since, or ever *will* occur, except on analogous principles.

The incipient error in the view we controvert, consists in identifying *propensity* with the *predominant motive* in choice; than which a more subtle *petitio principii*, or disastrous confounding of things in themselves distinct, does not often occur in investigating the principles of mental science. If previously formed propensity is identical with what Edwards meant by "the greatest apparent good," and must be, of course, the dominant element of the existent volition or choice, then indeed is there an end of the question, if not of choosing also. But such an issue mistakes the relative place of propensity, disposition, inclination, or desire, as originated phenomena of the mind. They are rather its resultant than its inceptive states. They are rather the accretions

of its history in the direction of them, than the foundation of that history; though, when formed, they tend to propagate and confirm that history. They follow the law of habit, and are broken up in the same way. We do not desire that, concerning which we are no way informed. The appetite of the drunkard comes by the *use* of strong drink; a murderous disposition is the result of a training to sights of blood and slaughter—and a special propensity of any kind is usually traceable to an early history in the direction of it.

Propensities and biases once originated, doubtless have influence on the successive voluntary states of the mind. But it is a motive-influence in respect to those states—nor is it the only, nor is it, of necessity, the strongest motive-influence on the will for the existent volition. We are not thus constrained to a continuity of voluntary states of mind, in accordance with previously indulged propensity. The primary idea in the doctrine of choice, involves a contrariety of motives before the will, or the liability thereto. The will may follow those motives which are antagonistical to habit, or long-cherished desire or propensity, innate or acquired. Objective motives, coming in through the constituted channels of the mind, act immediately on the will, and in the direction of their nature. Whatever influence they have, is *sui generis:* it may be the strongest, and the will is inherently susceptible of being moved, and acting either way. In respect to man now, propensity, innate or otherwise, constitutes not the only ground of choice or motive thereto, nor is the will necessarily enslaved to lawless passion. Objective truth

may present its claims; reason may come in with statements, arguments and grounds of action, counter to the pleadings of propensity and desire; truth may fasten on the conscience, and the Spirit of God strike conviction into the soul, and thus form a motive to right action which shall outweigh the suggestions of appetite and passion, and gain the will against them.

Change is an attribute of finite beings. They are capable of, and liable to change from good to bad, or bad to good. This is implied in the doctrine of probation, and in all the instructions and motives we use for influencing childhood or riper years. Changes occur in the minds and courses of men in relation to the matters of this life,—in questions of prudence, politics, and morals, but always in view of considerations inducing them. Thus is it in religion: a man is brought to repentance, through considerations adapted to produce repentance. The commerce of the Holy Spirit is with the reason, and conscience, and intelligence of the soul. It has no direct communings with sin or sinful propensity, but comes in, with the armory of heaven, to help the will against their suggestions and motive-influence; as a *benevolent* agent in aid of reason, and conscience, and the truth, and the constituent elements of the soul, against sinful propensity and habit, original or acquired, and all the incentives to wrong action from the hereditary degeneracy of the race. It comes to give ascendency to truth, reason and right in the will, and induce its action in accordance therewith; and this, too, though it be on the field of strife, and in the presence of inducements to wrong action, and of the strong biases of

hitherto indulged sin: and thus by the introduction of a new, and paramount, and growing life, in accordance with the requirement of God, casting out the old man, which is corrupt, with his lusts, and gradually and progressively gaining an habitual ascendency over all that has been wrong in previous history, habit, and propensity; and eventually gaining the whole man for God. The intimations of consciousness, and the experience of Christians, are challenged for the verification of this statement; thus showing that the work of the Spirit is in accordance with the laws of mind; that neither the doctrine of responsibility, nor any law of mental action, nor change of action as seen elsewhere, is outraged or belied in the change which religion contemplates, but that its nature and results are analogous to the recorded and known history of mind on any other subjects.

The agency of the Spirit on the depravities of the heart is indirect and consequential. By going with the truth of God to the constituent elements and susceptibilities of the mind, and gaining for God the predominant motive in the will, and the consequent right action of the will in repentance, or faith, or love, or whatever may be the form of the incipient right affection, volition and action, it breaks the empire of sin; it begins the demolition of Satan's throne in the heart. By the Spirit's efficient agency, the will acts right in respect to God and religion, though it never did before. A new and right affection, through divine agency, is born of the constituent powers of the mind and will; a new and counter life to the past begins, which, by the promise of God, the law of habit, and the continued agency

of the Spirit, is sustained and prosecuted with increasing power and triumph against sinful propensity and lusts, until at length *their* lingering influence and effects are all uprooted from the soul, and the intended eventual issue of the Spirit is gained in the full and perfect man in Christ Jesus. As soon as the first right exercise of will occurs, it may be affirmed of the man that he is converted, regenerated, born again, and stands to God in the relation of a child; and as soon as the last remains of sinful appetite and propensity are effectually and finally overcome and effaced, and all wrong action ceases in the full and uninterrupted energies of the new life in Christ, thus begotten and thus sustained, may it be said that he is wholly sanctified.

6.—The work of the Spirit in the premises, is of the nature of an influence. Its efficiency is at the point of influencing the will, and inducing that voluntary action in man, which is of the nature of obedience to God, and thus making effectual, upon our intelligent and moral nature, the reasons why we should repent, believe the Gospel, and obey and please God. The Spirit does not repent, believe, or love in our stead. It does not detract from, but sustains every way our personal obligation, and the character consequent on moral action. Repentance, faith, and love, are truly the personal and conscious emotions of the sinner returning to God; yet as they never would occur without the Spirit of God, and as they do occur under his effectual, successful agency or influence, they are properly styled the fruit of the Spirit, and the sinner is said to be "born of the Spirit," and "the love of God to be shed abroad in his

heart," or he is brought to love God, and to possess the graces of the Christian, by the Holy Ghost. While all the emotion and voluntary conduct of a moral agent, all that in him which is of the nature of obedience or disobedience, is personally and responsibly his, he may be influenced to it from without. Influences from without, from good or bad agents visible or invisible, and all contributing in harmony or mingling in conflict to form the predominant subjective motive, or ground of choice, do not destroy the personality or responsibility of that movement of the will. As the mind determines itself freely under motive-influence, so is it responsible for its moral and voluntary states, from whatever quarter, and in whatever amount, motive-influence comes. We are daily conversant with this principle. We hold a man responsible for murder, though, in the phraseology of the law, he commits it "under the instigation of the devil." We take pains to influence our fellow-men, and yet hold them responsible for their moral action and conduct under the influences thus derived. Thus, that a man is effectually influenced to right action by the gracious economy of the Spirit, sent down to his help, contravenes no law of mind, nor subtracts from his personal responsibility in respect to all in him that is of the nature of obedience or disobedience to the requirements of God.

7.—This work of the Spirit is in accordance with the truth as revealed in the Scriptures. His agency is coordinate with the truth of God. His aim and influence is to make truth effectual on the voluntary principle in men, and to bring them responsibly and cheerfully into

obedience to the requirements of God. We are "begotten through the gospel." "The word of God" is "the sword of the Spirit," and "effectually worketh in them that believe."

8.—The influences of the Spirit in the premises are *analogous* to influences otherwise derived for the action of mind; they are moral in their nature, and adapted to act on the moral susceptibilities of our being. They are designed to move the will in accordance with truth; they embody considerations to this end. The instructions of nature, of providence, and of revealed truth, are brought under contribution by the Spirit for this issue. The shining orbs of night, the death of a friend, or the faithful appeals of the pulpit in some favored moment, may be the honored instrument he uses to convict of sin, and challenge the soul for God. The process, we may believe, is one inherently adapted to move mind, and in accordance with its nature and susceptibilities as related to objects and influences from without, and which, for want of better phraseology, we term *moral* influence, and not physical or miraculous—an influence indicated and characterized by the nature of the work done, and the means of doing it, rather than otherwise.

An emphatic passage, and one throwing much light upon the point of the discussion at which we have arrived, occurs in John 16: 8—"*And when he* (the Spirit) *is come, he shall reprove the world of sin, of righteousness, and of judgment;*" and for it we must ask some special attention.

An accurate commentator of our own country (Barnes

in loco) here uses the following language: "The word translated 'reprove,' means commonly to demonstrate by argument, to prove, to persuade any one to do a thing by presenting reasons. It hence means also to *convince* of any thing, and particularly to *convince* of crime. This is its meaning here. He will convince or convict the world of sin, &c. That is, he will so apply the truths of God to men's own minds, as to convince them by fair and sufficient arguments that they are sinners. This is the *nature* of conviction always."

So the upright and candid Scott, upon the passage, and the general subject of the nature of the Spirit's work which it presents: "When He shall come, He shall reprove, or rather convince the world of, or concerning sin, &c. The preposition here, properly signifies concerning, and this rendering seems to throw much light upon the sudject. The principal meaning of the word seems to refer," he adds, "to the general internal operation of the Holy Spirit on the minds and hearts of men, when He leads them to believe in Jesus Christ for salvation. He deeply convinces them of many things concerning the evil desert of sin, and the sinfulness of numberless thoughts, words and actions, and omissions, which before they had scarcely thought of; especially he detects the sinfulness of their own conduct—their supposed virtues and their hearts—by discovering the glory of God to their souls, showing them their obligations and relations to Him, turning their reflections to the spirituality of the law—to the hateful nature of transgression—to their own past lives—to their present behavior, and to their inward thoughts, desires and mo-

tives; and thus the veil of ignorance, pride and partiality being removed, they are brought without reserve to condemn themselves, and to plead guilty before God." In similar language he proceeds for more than a column of his sensible commentary; and we have extended the quotation thus far that it may fully appear how this subject lay in the mind of a writer so eminently pious and practical as was Scott. But every Christian pastor who, in revivals of religion, or at other times, has attended the sinner over that transition period from nature to grace, can, if he has discriminated at all upon the subject, bear the same testimony. Conviction, under the influence of the Spirit, has at every step been intelligent, and in view of truth, and usually deep and marked, in proportion to the clearness and distinctness of the dispensation of truth under which the subject has lived, until it issues in repentance and reconciliation to God. At first, perhaps, the fear of wrath has awakened the concern of the sinner, and the prerogatives of God troubled his soul. But further thought and progress convince him that God is right and His claims just, and that his own course must be condemned even at the bar of his own conscience. Sin grows more sinful in his view, and the record of his delinquencies more and more fearful. God, the law, reason, truth, conscience, all bring in the verdict of condemnation upon him; self-righteous hopes disappear, and he stands self-condemned and helpless on grounds of law; guilt presses on his spirit; and weighed down by a sense of sin and ill-desert, and of his utterly hopeless condition while out of Christ, he sinks for mercy at the foot of

the cross. As a rational agent, he acknowledges his sin, and casts himself on the provision of grace in the Gospel. He repents, and from reasons inherently adapted to induce repentance: he believes, in view of truths appropriate to that affection: he loves God, from the apprehension of His loveliness: he submits to God, from considerations suited to induce submission. A course of right action commences in the will in view of the truths which urge it, and in the legitimate exercises of the proper functions of his being as a responsible creature of God.

Thus have the phenomena of conversion often presented themselves, and thus must they have fallen under the notice of the experienced pastor.

The process under the conduct of the Spirit is every way intelligent and rational;—open as daylight, as the Bible designed it should be, on a subject the most practical and important, and the most seriously submitted to our individual responsibility and experience, of any with which the human mind is conversant;—and one which should not be encumbered with the phraseology of the dark ages, to make it utterly enigmatic and unintelligible. The change is effected as the mind is changed upon any other subject or concern, as to any question in mental philosophy appertaining to it. It is through the prevalence of considerations suited to it—by gaining the predominance of motive thereto, through reason and conscience, and the use of truth; thus gaining over the will, and thus securing the voluntary action of the man, in the right direction. It is by leading the sinner to do just what he ought to do of himself, and just what he

has constituent powers of mind to do; just what his intelligence and the truth call upon him to do, and just what he never would do, after all, but for the agency of the Spirit sent down in his behalf. The greatness of the change, in its fact or results, does not take it out of the same category of other changes of mind or will. The benevolent economy of the Spirit therein does not remove it; we cannot conceive of an intelligent and responsible change otherwise wrought. The Bible and common sense place it here. Every *exhortation* from the pulpit and the press, and all experience together, say it is here, and expect the reign of sinful habit and propensity to be broken up, and their influence and effects to be progressively worn from the soul, by the expulsive power of a new affection, and the growing energies of a new and divine life thus commenced and sustained by the Spirit of God.

We add the following remarks.

1.—The work of the Spirit, in the department under consideration, is, in its nature, *resistible by the human mind.* All moral influences are. This is implied in the very nature of choice. The privilege of selecting between two objects, involves the power of selecting either. Not that two and variant volitions can occur at once; but that when two objects or courses of action lie before the mind, it can select either. This is the invariable showing of consciousness. It is involved in our honest convictions concerning responsible action, and no sophistry in the world can dislodge the impression. The guilty man feels that he need not have committed that deed of death, which is to send him to the gallows, but that he

had, at the time of willing it, the power of contrary choice; and every attempt you make to convince him that he had not, only hardens his heart, or turns the reprobations of his outraged conscience back in indignant scorn upon you, as the apologist of his crimes and the tempter to his remorse.

Power of will correlates not with motive-influence, but lies in the intelligence back of it. Motive does not create our moral powers, though the condition of their exercise. They are the same in the presence or absence of motives to influence them. We may not logically infer that a man's acts of will, in "the appropriate circumstances of his being," could not have been otherwise than they have been;—that because he has not acted differently, under the motives which have attended him, therefore he could not. Modify such a position as you will, and it contains the essence of fatalism. It is saying, that any sinner who has not repented, could not;—that Christians cannot fall from grace, because they do not;—that men cannot be perfect, because they are not;—that Adam or the sinning angels could not have maintained their integrity, because they did not; nor could the history of any being in the universe be otherwise than it has been. It annihilates the discrepancy between the *is* and the *can be* of human conduct. But common sense brings in a different verdict on the subject. It holds a man competent to do right, whatever may be his temptations to do wrong. Though motives run mountain-high to commit murder, it asserts his power to withhold his hand; and every man feels the irrepressible conviction, that, in a thousand instances,

situated just as he was, he could have done differently from what he did. This is an integral element in the feeling of regret and remorse; efface it, and you extract the anguish of the worm that never dies. No responsible being was ever placed where he could not do right. The power of both right or wrong action is inherently, and under all circumstances, an attribute of all amenable to law. Any man can repent of his wrong, and do what reason, conscience and truth require. He can, whether he *will* or *no*. Deprive him of his power, and he is no longer a moral agent. The discipline of childhood is on this principle;—the laws of society and the laws of God. The existence of such a power is presupposed in every effort to induce its exercise, on the part of our earthly or immortal relations. It is the intelligent basis of the Spirit's influences, and of all presentation of motives for obedience to law, or conformity with God. The conventional distinction asserted, between natural and moral power, has been of little avail with the practical convictions of men. The biblical phraseology from which this distinction may have derived its origin, does not sustain it, as a generic classification of science, in your occidental languages. The Saviour, in undoubted reference to the subject in hand, said, "Ye *will* not come unto me that ye might have life." Convince any unlettered man that he has not power to repent of sin and do right, and you do but undermine his sense of obligation to repent and do right. Consistency teaches him that he may as well repent, as take acceptably any incipient steps thereto, and that all exhortation is misplaced, if he may not do *just* what God requires.

On the principle above elucidated we assert, that power of will does not correlate with moral influence, and of course not with the work of the Spirit in conversion. A man is converted not because he cannot resist the Spirit, but because he voluntarily yields to his influences. A Christian makes progress in sanctification, not because he cannot "grieve the Spirit," and has not temptations thereto; but because he freely follows the leadings of the Spirit. Some are referred to in the Bible, as those who "do always resist the Holy Ghost:" believers are exhorted not to grieve the Holy Spirit, and all warned of the sin against the Holy Ghost concerning which there is no forgiveness.

The classification of the Spirit's work in the theology of men, into common and special influences, has arisen out of the effects produced of success with the sinner in the one case, and the failure of it in the other.

This supposed distinction assumes that all cases are of equal obduracy, or that the Spirit's influence cannot be increased in amount without being different in kind; but of neither alternative is there proof. Facts, under the ministration of the gospel, look the other way; and the Saviour says, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, *they* would have *repented* long ago, sitting in sackcloth and ashes." So also, in the philosophic language of Luke, "The seed is the word; those by the way-side are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved."

The purposes of God, touching the formation of moral character and its issues, are accomplished, not by irresistible and irresponsible influences, but in the compass of a probationary providence, which secures destined results consistently with the laws of mind, and its voluntary and responsible action.

2.—The doctrine of the Spirit does not disparage the use of appropriate means, for giving success to objective truth on the minds of men, but stands in intelligent connection and correspondence with them.

All the laws of influencing the will, are in as full play, on the subject of religion, as on any other whatever. The superadded and benevolent economy of the Spirit does not confound and embarrass them, but is a helper to all, co-ordinate and direct. A sound mind and a good heart in the preacher—wide research and accurate theology—fair logic and cogent reasoning, making full use of the truth—acceptable words and happy illustrations—good rhetoric, and a wise regard to time, place, and circumstances—defined aims, and a judicious and skilful use of the appropriate means of conviction—striving after just that in the hearer which God requires, depending on the co-operating agency of the Spirit, in direct and immediate connection with the truth uttered, and the effort made.

Lack of expectation unnerves the efforts of the preacher; an impression of the *fortuitous* presence of the Spirit neutralizes his engagedness. He is tempted to regard the dispensation of the truth in the light of a *merely* positive institution, and as having no inherent and intelligent connection with the results it contem-

plates, and to administer the word at the required season, hoping that, as God has said it, he will at some period, and in some inappreciable way, dispose of the old propensity in the hearer, and "*implant*" a new one, and thus give him "*an ability*" to be influenced by the considerations presented. This antinomian dependence on the Spirit extracts all vitality from the pulpit, and all sense of direct responsibility to truth from the hearer, and reduces the administration of the word to an ordinance which is but one remove from the "genuflexions" and "baptismal regenerations" of the utter formalist in religion. Truth, in such relations, is shorn of the intrinsic value conceded to it on other subjects; the laws of conviction are outraged, and results anticipated in no intelligent connection with means used or light received.

3.—The pulpit should hold intimate conmunion with the reason and conscience. They are God's image in man. They are of right the reigning principles of the soul, and the great effort should be to make them so in fact. They accord with objective truth in religion, and are its medium of access to the will. They endorse the requisitions of law, and are the handmaids of the Spirit in our submission to God. It is through their commerce with truth that he gains over the voluntary principle in us, against the pleadings of propensity and all the strong impulses of our previous history, and brings us under law to Christ. Conviction of sin is a direct and befitting feeling, in accordance with the light in the understanding. Penitence, faith, love, and all right affections, occur through the truth brought to the intel-

ligence of the soul. That preaching will do little good which does not commend itself to the *conscience* of the hearer. It may be sentimental and imaginative; it may cater to the passions of men; it may strive to quadrate its arguments with the element of selfishness in them, but it will be like David in the armor of Saul, it will not stir the giant principles of the soul which correlate with truth, obligation, and obedience, or be much honored of the Spirit in the conversion of men to Christ. Leviathan is not so tamed. The perfections of God, His righteousness, the unyielding features of His moral government, and the cross of Christ as sustaining the claims of law and justice, while it provides a method of recovery, must be taken to the reason and conscience of the sinner, and reliance, under God, be placed here, for gaining the ascendency in the will, and inducing the obedience which the gospel requires. As sin consists in the wrong action of this faculty, so does virtue in its right action as guided by reason and truth; and the position of Dr. Taylor is sustained by consciousness, when in the controversy with Dr. Spring he says, in substance, that regeneration takes place in the *honest* and *right* use of the faculties of the mind, and that the conversion and return of the sinner to God is *characterized* by the exercise of the legitimate principles of His being, although the statement is encumbered with certain views on the subject of self-love not needfully connected with it.

4.—The conversion of sinners should be no matter of marvel. This event should not be placed among the miraculous and unaccountable dispensations of God, or

movements of the human mind. The view often given of this matter is too recondite and enigmatical for common apprehension. It is too much wrapt up in the abstruse web of a technical theology, to be understood or appreciated in the ordinary walks of life. For fear of Scylla we strike on Charybdis. We would not be thought to hold fellowship with Arminius, and we sink in the lethean waters of antinomianism.

The subject is, however, a practical one. God commends it to the understanding, responsibility, and experience of men. Why should the return of the sinner to God be deemed a strange phenomenon, admitting of no intelligent solution from the usual laws of the human mind? Change of conduct and character we know to be incidental to finite beings. Entirely holy beings have become sinful, and why should it be thought unaccountable that entirely sinful beings should become holy? The Saviour evidently viewed the new birth as a first truth in religion—one of those earthly things so obviously intuitive as to be even to the Jew no matter of marvel. True, the influences of the Spirit involved therein are impalpable, but are easily traced, like the wind of the desert, by the effects produced. The repentance of a sinner is, indeed, the highest reason. It is a responsible creature breaking off from his sins—ceasing to do wrong, and beginning to do right, from appropriate considerations, made effectual thereto by the super-added and benevolent dispensation of the Spirit. The occurrence of the first right affection is no more unintelligible than that of the fifth or seventh. The recovery of the sinner is no more marvellous than

that of the backslider. The occurrence of a new affection is through the operation of the same laws of mind, as the recurrence of an old and suspended one. The difference is rather one of degrees. The total eclipse of the sun is of the same nature as his partial eclipse, and from the same cause; the illumination of a sphere, like that of any part of it; the commencing twilight of the morning, like the full-orbed day. So the beginning of holiness, in the experience of a man, is of the same economy with his progressive sanctification and eventual perfectness in Christ.

5—On the principles of this article impenitent men are *intelligently held obligated to do just that* which God requires. To preach defect of power and susceptibility, does but deaden a sense of obligation to right action.—The mind has in some way to recover itself from the opiate administered, before it regains its wonted feeling of accountableness to the statements of objective truth. Exhortations from the quarter here referred to, usually have little respect from the impenitent portion of a congregation. They are regarded as rather the pastime of the hour, or the professional exorcisms of the pulpit, than as really intended for what the words import; and make but little impression, from their incompatibility with the known sentiments of him who utters them on kindred subjects.

The helplessness of man comes rather from the direction of his relations to law and government, than of his defective powers. "It was when we were without strength that in due time Christ died for the *ungodly*." The remedy of the gospel is here put in contrast with

the claims of law. It was man, as the victim of violated law—powerless in the grasp, and under the curse of avenging justice—that Christ came to redeem, and not as one bereft of the attributes of a responsible being.

The pulpit should not shrink from covering the full ground of the sinner's responsibility. It must not advise the sinner to that which falls short of an essential and radical change of character and relationship to God, on the principle that he must do as well as he can under the old disposition and propensity, until new susceptibilities are given him, from which he can act right. It must not instruct him to read his Bible, and go to church, and pray *for* a new heart, on the ground that he cannot *now* repent, and in penitence obey God, and thus without more delay have a new heart. He must not be counselled to go on in the use of appointed means, "*waiting for converting grace;*" this would but quiet his conscience, and throw the responsibility of the issue elsewhere than on himself. No, let him cease to resist the Spirit, and obey truth and his conscience, and he will be saved the trouble of "*waiting* for converting grace"—a phrase which misplaces all the relations of the subject. Never may it be said that the sinner waits for God in the issue here contemplated. His remaining a moment longer impenitent is his sin; it is in resistance of reason, of the dictates of his own intelligence, of the authority of heaven, and of that very provision of grace which is appointed to reclaim him from his sins. To advise him to any thing short of repentance, or to what does not involve it, on the ground that he cannot and ought not at once to comply with the essential require-

ments of God to repent and believe the gospel, is only to take his part in his sins—to change rebuke to pity, and lose sight of the features of his sinfulness, in a morbid apprehension of the physical disabilities and calamity of his position.

The man who can pray can repent. He that can acceptably ask God to change his heart, can have any other right affection, and yield to that "Spirit of grace" who has long, it may be, been striving to bring him to repentance, saying, "This is the way, walk ye therein."

Let requisition, then, cover the full ground of the sinner's responsibilities. Let him be advised to rest in no half-way house to the city of refuge; but at once, in the use of appointed means, to be a penitent man, and possess the feelings and be of the temper which God requires, and to which truth and conscience prompt. Of this is he constituently capable; in nothing short of this will conscience be satisfied, and in the very attitude of compassing this, as required, does he comply with the movings of the Spirit—cease to resist his influence, and yield to the helps from above in his behalf. All the analogies of truth and claims of God are pointing him to this spot, and why should not the agencies of his moral being be concentrated upon it? To bring him to it, and for the issue decided here, the Spirit is striving with him; and why should he be turned aside by counsels which meet not the exigency of his case, and which may be complied with, and he yet remain in sin, and without forgiveness? Why should he be instructed to rest for a moment in any thing short of those affections of penitence, submission, confidence and love, which are the

fruit of the Spirit, before which there is nothing right in the state of the affections, and in which are contained the first essential elements of return to God—the very inception of a state of mind and character which meets the terms of forgiveness and reconciliation? As the Spirit's influences bear upon this point, as no change of character occurs, and nothing effectual is done until this is gained, why not hold the attention of the sinner here, and count him as an alien and an enemy, resisting the Spirit and persisting in his wrong, and accumulating guilt until he yields here, and in penitence, and like a child, submits? Instruction short of this mistakes the real issue in his case, tends to embarrass his approach to the mercy-seat, and baffle the work of the Spirit in his behalf.

6.—This discussion helps to develope the philosophy of revivals of religion. The disciples were daily, with one accord, in the temple, and in breaking of bread from house to house at the Pentecost. Revivals take advantage of the social principle in man. They are usually promoted by the consecutive and continuous preaching of the word; by efforts to absorb the public attention of a congregation, and getting the public conscience of a community in habitual contact with the doctrines and claims of divine truth. The Spirit's work is according to the laws of mind, and the success of the word, on the generic principle of success in respect to any other public and general object. Christians must unite in it with a suitable spirit of dependence, prayerfulness and activity. False gods must be put away out of Zion, and truth must have free access to the minds

of men, and they be brought to habitual and unembarrassed consideration of the high behests of religion.

7.—The failure of revivals is not to be attributed to the sovereign withholding of the influences of the Spirit of God. The reasons of "Zion's captivity" are on earth, and not in heaven. The hinderances are here, or from satanic instigation; they lie in the church, in the ministry, in the diversion of the public mind, or some defective use of the means appointed of God for salvation, or more success would attend the word, and more hearts submit. Some special obstacle is in the way often, some secret Achan in the camp, or some open and sanctioned iniquity, which obstructs the word and causes it to become unprofitable. On the part of Heaven, all is ready —ever ready. We know not how to understand the character of God, and the grand features of the economy of grace, if this be not so. The parables of Christ, and the instruction of apostles, announce this truth: the standing invitations of the gospel contain it.

We would give emphasis to this statement, and say again, that the failure of the word is to be viewed from the direction of the obstructions of earth, and not of the inscrutable purpose and will of Heaven. There are laws of moral influence, and they obtain in relation to this subject: let them be complied with, and results will follow, such as the gospel contemplates and Pentecost witnessed. The parable of the sower presents this truth in happy contrast with that sentiment of dependence which resolves the want of success in the administration of the word, and the dearth of revivals, into the

issue, that "the time is not come to build the house of the Lord."

8.—Resistance of the Spirit is a prominent sin of Christendom. "To apply the merits of the redemption purchased by Christ," is the office-work of the Spirit. The New Testament refers to Him as an abiding agent with the means of grace, and, for aught that is known, His presence may be co-extensive with the application of those means. Few, it is believed, pass through probation, under the light of the gospel, without sharing His influences. Few go on to a state of confirmed iniquity, and are given up of God to the way of their own heart, and to the condemnation to which it leads, without "resisting the Holy Ghost," and impinging on this ultimate provision of mercy. Multitudes, now in their sins, would before this have been rejoicing in Christ, but for the abuse of conscience, and "doing despite to the Spirit of grace." The Saviour sublimely prefigures the idea we would present, in His apostrophe to Jerusalem: "O Jerusalem, Jerusalem! how often would I have gathered thy children together, *and ye would not:* behold, your house is left unto you desolate."

Finally.—The doctrine of the Spirit is the *grand encouragement* of the minister of the gospel in "*commending himself,* through *manifestation of the truth,* to every man's *conscience* in the *sight of God.*"

Truth, conscience, and the Spirit's influence, are correlates, in respect to the issue, termed conversion. Without the truth, there would be no intelligence in it; without the moral sense, no responsibility would attach to it, and without the Spirit, it would never be effected.

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Truth is the instrument, and conscience the medium of the Spirit's influence in changing the will, and securing in it, and in human experience, all that redemption contemplates. Sanctification is "through the truth;" conviction is conviction of it in the conscience, and conversion is the first right movement of the will in view of it. Such is the state of man in sin; so many and prevalent the counter influences of propensity and habit, that this movement of will is never secured as the unaided result of truth, manifested to the concsience. The merciful economy of the Spirit supervenes; the promise of God and the hope of Zion are associated with the co-operating and effectual agency of the Holy Ghost, with the means divinely appointed. Even this ultimate provision of mercy will be resisted by many of our race, the acme of whose guilt and condemnation will be, that they have not only "trodden under foot the Son of God, but have done despite unto the Spirit of grace." "Nevertheless the foundation of God standeth sure." All will not resist the Spirit. Multitudes have been, and multitudes more will be begotten of Him through the truth. The word of God shall accomplish that whereunto He sends it, and an innumerable company, which no man can number, return and come to Zion with songs, and everlasting joy on their heads.

V.

FOURTEEN THESES; OR, OUTLINES OF THEOLOGY.

THESES IN THEOLOGY. I.

In this age of rapid movements, crude opinions and surface work, there are yet those that *think*, that inquire after the *philosophy* of religious belief—that would gain the first truths of reason, and reconcile therewith the statements of theology and the doctrines of the Church.

1st. Theology is *moral science* in the department of religion.

2d. It is embraced in the three categories,— the *Infinite*, the *finite*, and the *relation* between them.

I.—The Being of God.

1st. Something is.—(Proof)—(1) The senses; (2) consciousness; (3) universal conviction and consent.

2d. Something always was.—The derived implies the underived; the created the uncreated; the finite and dependent, the absolute and independent.

3d. Original of being, not matter.—Matter not inherently cause—has a reason for being, and being in one place rather than another—is dependent; a thing placed; is in itself without design or end.

4th. Original of being, spiritual, personal intelligence

—the "I Am," of the Bible. Intelligence is cause *per se;* it *only* is cause; acts from design; has an end in what it does. This is true of derived intelligence—much more of the underived.

5th. Knowledge has a *chronological* method and a *logical* method. We are, therefore God is. The being of God is pre-supposed and known in the being of anything else. It must be that God is, if anything is.

6th. We may know that *that* is, which we cannot comprehend—hence may know God, and that He is, though not able to comprehend the Infinite.

7th. It is not to be expected that *derived* intelligence will comprehend the *underived;* the law of knowledge is by analogy.

8th. If the finite, created, is only by the Infinite, uncreated, then is the Being of God the complement of all knowledge and thought, and God is all His works.

THE PERFECTIONS OF GOD. II.

Both physical and moral are infinite.

1st. If not infinite, then is He finite, limited, created, dependent, and then not God.

2d. Rectitude is the moral state and method of all intelligence.

3d. Infinite, personal intelligence, could not act legitimately or satisfactorily to itself except rightly, and according to truth.

4th. Moral wrong is only by defection from right—is by way of apostasy;—in God is no ground of change.

5th. Sin is a mistake as well as a mislead, and as such could not be predicable of the Infinite, or be of the nature of intelligent action in Him.

6th. Malevolence is never an end. Sin has the real sanction and subsidy of no mind, as that which is in itself desirable. It is never chosen for its own sake:—the vilest are ashamed of it, seen in its true light and under the testimony of conscience.

7th. Our constituent being "made in the image of God." repudiates wrong—"the law in the mind," as contrasted, with "the law in the members."

8th. The Jehovah of the Scriptures, with all perfection of knowledge, of power, of wisdom, goodness, and truth, and every attribute of the uncreated, absolute, One, infinitely and immutably.

INFS.—1st. The Divine economy is *pure* and *perfect* in all morality.

2d. All imperfection, and wrong and ill, is through the abuse of that which in its normal method and ongoing, is right and good.

3d. Sin is in the finite, and is resultant of the abnormal action and movements of finite cause.

4th. The Judge of all the earth will do right.

5th. We ought to have unlimited confidence in the wisdom, rectitude, and faithfulness of God.

THE WORKS OF GOD. III.

1st. A quiescent Deity is a solecism. God is an intelligence—a cause—a power: He will have forthgoings and work.

2d. A work is of necessity in the finite. It is something done—a factum, a reason for it, and a cause of it lie out of, and before it. It has time, and place, and all the accidents of the finite.

3d. The forthgoings and work of God will be the re-

sult of His perfections, and truly represent them—their cast, and design, and method, and scheme, and end, will be such as a Being of perfect rectitude can approve.

4th. The work of God, so far as known to us, or appreciative by us, will be in the physical and moral spheres—matter and mind—nature and spirit—things and persons—irresponsible existence and responsible, intelligent beings.

5th. The physical sphere will be in subordination to the moral or spiritual, and for its sake, and adapted to its development and behests.

6th. A moral system or sphere, with intelligent beings in the likeness and after the image of God, is a perfect work. Nothing else could be better, or be in its place, for this is like God, and truly resultant of His perfections, and its moral ongoing must manifest Him and be worthy of Him.

7th. Such a system, including God and all other intelligences, is inherently an end in itself, and the highest end.

8th. It ls unreason to ask anything else in the place of such a system.

Inferences:—1st. The present not a choice of systems, as though embodying on the whole the fewest evils and the most good. Such a category would put God into the finite. His economy is a perfection and not a balancing of expedients. It is rectitude, and any imperfection in it, would ruin it for Him and render it unworthy of Him.

2d. All evil originates in the infraction of the Divine economy, and moral evil is the parent of all other evil.

3d. No good reason can be given, or need be attempted, for the existence of wrong.

4th. The existence of moral evil is not to be resolved in a theistic argument, and no vindication of the character of God is called for in relation to it.

5th. Sin is in every respect antagonistical to God—to His purposes, and end in all things, and implies the righteousness and pefection of His being, economy, and ways.

MORAL PRINCIPLES THE CO-ORDINATE OF MORAL BEING. IV.

1st. Moral principles inhere in moral relations.

2d. Like all mere qualities they must inhere in some ground, and that ground is moral beings; they imply and have personality.

3d. The relations of the Infinite and the finite involve and evoke them. Worship and obedience are not more an appointment of God than the demand of our being and a meet response from the relations subsisting between us and Himself. God appoints them, and instructs us in respect to them, because they are in themselves meet and due.

4th. A Divine revelation to us would be of the nature of a manifestation to the principles of being in us, and on the ground of the relations subsisting between us and God.

5th. The Bible has its doctrinal basis in the elements of all truth, growing out of the being and relations of the Infinite and the finite—penitence as related to forgiveness—equivalents, the doctrine of commerce—the conscience attesting the obligation of Divine precepts.

6th. A revelation from God is information from the

depths of the Infinite, on principles of truth recognized in our being and inherent relations to God.

7th. From the nature of the intelligence, sin wounds the conscience—it would if in the Infinite as well as in the finite. "That be far from Thee to slay the righteous with the wicked. Shall not the Judge of all the earth do right?"

8th. Natural ill is inherently consequent on moral wrong. It is not so much by overt appointment as inherent connection, from the nature and relations of the intelligence.

9th. God modifies and uses this relation of natural ill to moral wrong, for purposes of probation, and all ends in righteousness in a moral system.

10. Retribution is naturally and cumulatively consequent on sin and probation.

Hence,—1st. The Bible and reason are not in disagreement.

2d. Natural religion is a stepping-stone to that which is revealed.

3d. Revelation is exegetical of natural religion.

4th. Objective truth has its prototypes in the ideas of the reason.

5th. All Divine precepts are adapted to our moral being and inherently obligatory.

THESES IN THEOLOGY. V.

The Purposes of God.

I.—Purposes are a mental state or determination of mind, antecedent to, and conditional for an action of the agent purposing.

II.—The purposes of God are His mental determina-

tions, concerning His own work, or of what He will do.

1st. This is a universal law of intelligence. One purposes his own conduct, and what influence to exert on others in behalf of objects desirable to him.

2d. A purpose, like a conception, is necessarily original, and personal in the mind that has it. Two individuals may have like purposes in relation to the same object, but then their purposes are distinct, and it is every way unphilosophical to hold them as identical, and to say that one purposes the purposes of the other.

3d. Free, *original* thought, and design, and voluntary action are the characteristic and law of mind. It is so in the Infinite; it is so in those intelligences "made in His image."

4th. God secures desired ends through a scheme and providence of His own, and "according to the counsel of His own will;" meeting, antagonizing with, or accepting the action, or plans, or purposes of others, as may seem best to Him—His thoughts are not their thoughts, nor their ways His—by "bringing light out of darkness and order out of confusion," &c.

5th. In this way is the glory of God secured, as related to the machinations and work of wicked agents—not by planning their plans and purposing their purposes—but through a plan and purpose of His own, circumventing, overruling, and defeating them, and bringing good out of evil.

6th. That philosophy is unsound and fallacious which prescribes a Divine programme, and ordination of all that *is*, in the responsible, moral sphere.

7th. We know that much is, in the responsible, moral sphere, that God does not will, or devise, or want.

8th. We see no need of God's willing or ordaining moral wrong in order for it to be: it is essentially anti-theistic.

9th. Physical ills, as resultant of moral wrong, may be Divinely modified and used for good.

10th. The purposes of God are in accordance with all morality, and appreciably so.

11th. Resignation to evils, which are consequent on wrong received, springs not so properly from the fact that they take place, as from the overruling and recuperative agency and influence of God, in our behalf, respecting them.

12th. The purposes of God are equivalent to, and identical with an ever-*present* discretion in righteousness, in the sphere of the Infinite.

Hence,—1st. There is unity of being and of character in God.

2d. There is an appreciable morality in God.

3d. The pure and holy Jesus was a truthful manifestation of God.

4th. Our theology need not stumble, or be perplexed at the doctrine of the *purposes* of God.

5th. No good reason need be attempted for the inception of moral wrong.

6th. Sin is every way without excuse.

7th. The decrees of God are no bar to prayer. They are but the righteous decisions of One who abides ever

in the present, to minister to the wants of His creatures, and answer those who cry unto Him.

THESES IN THEOLOGY. VI.

Mind Inherently Cause and Self-Controlled.

1st. This is true of the Divine Mind, by universal concession.

2d. Finite intelligence is made in the Divine likeness.

3d. This is the doctrine of consciousness.

4th. This is essential to personality.

5th. This is essential to responsibility.

6th. This is the doctrine of law, of probation, and penalty, as applied to intelligent beings.

7th. This is admitted in the propositions of mercy.

8th. This is involved in all exhortation, all submission of truth for practical purposes, in all discipline, rewards, and punishments. Why exhort to that which cannot be withheld, or which is already in your own power?

9th. This is of the very element of *will*, as contra-distinguished from the necessitated faculties of mind.

Hence,—1st. The sovereignty of our *voluntary states* is with ourselves.

2d. All influences from without, and means of moving mind, are submitted to its arbitrament, and discretion, and responsibility, as to the response we give.

3d. The finite can resist and disobey the Infinite, and often does.

4th. That may *be*, which God does not will, and as He is of one mind, which He has never willed or determined.

5th. It is irrelevant to inquire why God has not prevented all sin and wrong.

6th. A moral economy may, in probation, but imperfectly accomplish the will of God.

7th. Probation has a natural result in retribution.

8th. God may never regain in all hearts, and see His will done in all minds; He will never have the spiritual control of the finally impenitent and lost ones.

9th. The question of power, or almightiness in God, is out of place when applied to the coercion or absolute control of the will in His intelligent creatures.

10th. All Gospel influences are resistible by the mind.

11th. These influences may nevertheless prevail, and yet increasingly, "in the ages to come," and the world be converted to Christ.

12th. Men may repent, as they ought, when they *can* hold out in impenitence, as others do.

13th. Moral government has an eventual resort, in physical force, in respect to those who refuse compliance with its righteous dictates. God fixes the physical condition of the finally impenitent and lost, but their wills will never be under His control, or be as He would have them to be.

THESES IN THEOLOGY. VII.

The method of the Deity, in all his works, is a pure righteousness, and every way consistent wlth the first principles of morality.

1st. He is an infinitely perfect, spiritual being.

2d. His contrast, and great ultimate end, must be worthy of Him, self-satisfactory to Himself, and *morally like Himself*.

3d. His object must be the greatest righteousness of His intelligent creatures, and their highest *moral likeness*

to Himself, and the greatest good as therein contained.

4th. Any dereliction from this on the part of His intelligent offspring must incur His rebuke and displeasure as contrary to His will, and a disruption of His method and design in all His works.

5th. The manifestations of the Deity on the actual outbreak of wrong, on the part of angels and men, and His position in respect to sin ever since, evince this.

6th. A method or plan of things is for the sake of its execution, and is nugatory and worthless without it.

7th. A method or plan of things has the moral quality of its execution.

8th. God would institute no method or plan of things whose execution He could not approve. The outbreak of sin would complicate the Divine relations to wrong, and the methods of God's antagonism to it, but an original, Divine economy will be pure in all righteousness.

9th. Sin, as a device, is essentially anti-theistic, and could be no part of a Divine plan or economy of things.

10th. Any propositional relation to sin in the Divine scheme of the universe would be suicidal in God, and could not meet the approval of intelligences made in His image.

11th. No such relation to wrong in a scheme of things, could be imitated by those made in the image of God, without incurring His displeasure and rebuke.

12th. Such a relation would involve the absurdity, that there can be a good reason for an intrinsic wrong.

13th. And also, that wrong, whenever and wherever it occurs, is better than right. Hence,

14th. That wrong as it exists is the best thing possible and therefore is not wrong.

15th. We are instructed to be followers of God as dear children, but cannot without self-condemnation, imitate Him, in a scheme of things, which devises and plans that which is morally wrong.

16th. Our constituent moral being, which is like that of God, repudiates a wrong method, as much as a wrong act.

17th. Sin cannot be a Divine expedient,—James i. 12-17,—God cannot be tempted with evil.

18th. If God ordains moral evil, it must be for a good reason, which involves a palpable solecism.

19th. If God ordains wrong, then is wrong needful in a right system, and a right system is defective and imperfect without it, and wrong is necessary to a perfect moral system, and a part of it, and is therefore not a wrong.

20th. If God ordains wrong, it is out of preference to its being, to anything else in its place, and where wrong is, he prefers it to right, and chooses moral evil there to moral good, and if so, then is there no unity or determination of moral character in God. Hence,

Inferences:—1st. Sin does not ask God's leave to be.

2d. Sin has not God's permission or consent to be.

THESES IN THEOLOGY. VIII.

A moral system is a perfect work, and a Divine necessity, though sin and wrong are an inherent liability under it.

I.—It is a perfect work.

1st. It is the work of an Infinite and perfect Being.

2d. It is in the end of a universal and perfect righteousness, and capable of it.

3d. Its crowning work and reason are intelligent beings, "in the image of God," and for this end, and adapted to it.

4th. It gives a true and proper personality, like that of God.

5th. It involves a legitimate and proper responsibility and destiny.

6th. It furnishes, subjectively and objectively (within and without,) all requisite grounds, for perfect excellence of character and state.

7th. Nothing else, or other than such a system, made in the likeness of God, and for such an end, could be, without being imperfect, and being unworthy of God. And hence,

II.—A moral system as above, is in some sense a Divine necessity. It has the perfect freedom and whole soul of the Deity in its behalf as nothing else or otherwise could have. Nothing different would be of the nature of intelligent action in God. Right intelligence for a right end is the sphere and true expression of the infinite, and of a Divine economy in the finite and created of being.

1st. Finite mind acts often on defective or imperfect promises, and many be mistaken; God never.

2d. Finite mind may, through change and inconsistency, get at fault with truth, and right, and God, and come to hate and resist Him; but God never.

3d. Infinite intelligence can see no reason against truth and right, or for sin and wrong, and must ever be

of one spirit and one mind for the eternal rectitude of a moral system.

III.—Sin and wrong an inherent liability under moral government or in a moral system.

1st. A moral system has free cause in the finite.

2d. A power to do right is a power to do wrong, and in the finite the alternative may become an actuality.

3d. A moral system involves the legitimate and proper submission of the question of right and wrong, of character and destiny, and would be a worthless pageant without it.

4th. Its central idea is the discretion and responsibility of free intelligence and will.

5th. Its vitality, excellence and glory, lie in this, that its righteousness is not imposed and inevitable, but elective, and in the place of something else that might be, and which would be wrong.

6th. All personality involves this, and would be reduced to mere thing without it.

7th. All conscious responsibility is based on this, and is impossible without it.

8th. We are conscious, only, of moral, resistible influences, in relation to conduct and character, conformity or the want of it, to righteousness and law.

9th. It cannot be proved that any other influences in this regard exist, or are possible.

10th. The principle that underlies the whole subject of law, prohibition, exhortation, warning, penal infliction, &c., in this regard. Does one exhort to that which lies in his power?

11th. The question of fact. Sin could not be, with-

out the liability of it. Its existence shows the liability of it in a moral system.

Inferences:—1st. A moral system is not responsible for its abuse.

2d. A moral system cannot be altered, even though it may be abused.

3d. The question of sin belongs not in an argument concerning God. God is not its father; it is not of His economy for a universe, but outside of it, in one of its own, and is essentially anti-theistic.

4th. The inquiry is irrevelant and absurd which asks, why God does not prevent all sin. The element of electiveness is essentially in a moral system. Its means may all be expended, and yet its subjects go astray. It always submits the question of obedience to the mind's voluntary arbitrament.

5th. That may occur under a moral system, which is in no sense in accordance with the will of God; which may be like rebellion, to the will and strategy of the State.

9th. As sin is not a Divine method, God may exercise His discretion as to the time and way of manifesting His antagonism against it—may let the wicked fall into the pit which they have digged, and even let sin be the means of its own discomfiture, and of accomplishing His benevolent purposes against it, and for its overthrow.

7th. A probationary economy does not of course (may not) accomplish the whole will of God, or witness only that which is according to His will.

8th. Retribution has the element of physical power.

9th. The supremacy of God is through an independent economy of His own, circumventing sin, triumphing over it; either first by moral methods in probation, or eventually in retribution, to the honor of all righteousness and truth.

THESES IN THEOLOGY. IX.

In these theses it is not claimed that each succeeding one is *wholly* an advance from previous ones, but that in the use of them, it presents some additional view, of the subject in hand, and adds something to the stock of thought intended—and to-day as follows, viz.:—

Sin cannot be an expedient in the Divine economy of the universe.

I.—1st. 1 James xii, 17: "For God cannot be tempted with evil," &c.

2d. This would imply that there is a good reason for the existence of wrong, and that where it exists it is better and more desirable than right.

3d. Sin is never only a means to an end, and if it be the Divine resort in an economy of things, then is God, in this respect, in the same category with all others who make it a resort in the plans and purposes they form.

4th. As sin is but an intrinsic wrong, an essential *un*-reason, it is impossible that God should see *reason* for it in the Divine economy of the universe

5th. As sin is essentially anti-theistic, it is logically impossible that it should be an ingredient in the Divine economy or an expedient of it.

6th. If sin is a Divine expedient, then must God see reason for the infraction of His own law, which thing is absurd, and this

7th. Would imply that God is not immutable, and, of course, that He exists in the finite.

8th. If sin be a Divine expedient, then is it a Divine necessity, and God is dependent on it, in His own economy, for the greatest good.

9th. If sin be a Divine expedient, then is not the right and normal ongoing of a perfect moral system the best method for it, and imperfection and wrong are better than perfection and right, and if so, then

10th. A perfect righteousness is not the highest good.

11th. Then, too, is not the law of God perfect in its requirements, and perfect obedience to it is not a duty, and it is better broken than kept.

12th. If sin be a Divine expedient, then does God see infinitely good reasons for it, and that wherever it exists it could not be exchanged for anything else without detriment to a moral system.

13th. If so, then is it not contrary to the will of God, and then is it what God would have to take place, and then is it not wrong, and then, too, is it not sin, and sin is an imposibility; and then, too, is likeness to God and conformity to His will impossible without sin.

14th. The *heart* of God would revolt at, and repudiate, such an expedient as sin in His method of the universe.

15th. It would be to adopt the false and pernicious maxim, that "*the end sanctifies the means.*"

16th. It is impossible that sin should be a resort, as a method to an end, of any but a finite and wrong-minded being.

17th. Those made in the image of God and who are commanded to be like Him, cannot follow such a lead

in their methods of securing results without forfeiting perfection of character.

18th. The conscience which God has given us, as the transcript of His own, will not endorse such a resort in plans we lay and the methods we employ.

19th. If sin be a Divine resort in the scheme of the universe, then is it clothed with the dignity of a Divine strategy, and entitled to the respect which belongs to the plans and purposes of God.

20th. Then, too, ought we to know this, and to feel that when we are sinning, we are subserving the highest interests of the universe, and then, likewise, ought we to sin in the spirit of obedience to the will of God. But

II.—1st. If sin be not an expedient and resort in the Divine economy of the universe, so it need not be: it is essentially anti-theistic, and is abundantly accounted for in finite cause, contravening and counteracting the will, and purposes, and great end, which God has in view in all His works.

2d. If sin be not a Divine expedient, &c., then "to its own master, it standeth or falleth."

3d. And then, too, is not conscience a mislead, and a perfect Divine moral government is no mistake and no pageant.

4th. Then, too, is the Divine prohibition of sin, at first, and always consistent, and appreciable, and exegetical of the unity and moral perfectness of all His relations to it.

5th. Then thus, also, is His providential rebuke of sin,

and His final settlement of woe on all those who persist in it.

6th. Then, too, is not the Gospel merely part of a Divine strategy, in common with sin, but a real Divine remedy against it, and its outbreak in the finite contrary to the will and prohibition of God.

7th. And hence the consistency, of repentance of sin, in order to forgiveness *under* the Gospel.

8th. If sin be not God's expedient in His Divine method of the universe, and all His relations to it are consistent with perfect rectitude, then His peace of mind is not disturbed by it, any more than that of any other perfectly good being, in view of wrong.

9th. As sin is thus, in no sense of God, He may exercise His sovereign discretion in His methods against it within the sphere of all rectitude and goodness—may let it be for its own rebuke and discomfiture, and even yield His Son to the power of His own enemies, "that through death He might conquer him who had the power of death," and be the life of the world, and thus bring order out of confusion, and light out of darkness.

10. As God is in the right, in this controversy with sin and the powers of darkness, and has therewith all the moral and physical resources of the Infinite, we may confidingly know that, according to His Word, He will reign until He hath put all His enemies under His feet, and eternally vindicate the excellency and glory, and triumph of all righteousness, and goodness, and truth.

Finally.—The prayers and labors of all good men, in behalf of the cause of Christ, and against sin, and the common sense of all men on all subjects, are a united

testimony for the validity and correctness of the view here taken.

P. S.—I propose but two more themes in this series—the *method* of the *Divine Supremacy*, and the *terms* of a completed moral science.

THESES IN THEOLOGY. X.

How does the Infinite comprehend the Finite? or, How is God Supreme?

1st. Not in that He is the *only* cause.

2d. Not in absorbing from finite intelligence, the *proper* element of personal cause.

3d. Not in possessing, in relation to finite intelligence, *direct* and *absolute* sovereignty of its voluntary states. This would destroy it. Sovereignty in this regard is of the essence of personality, and all legitimate responsibility.

4th. Not by the universal programme, and arrangement of all that is, so that the actual ongoing in the moral sphere, is resultant of His supremacy, and an exponent of, or in accordance with, His plan and purpose and will; and so that nothing shall be, but what He in some sense wills.

5th. Not by the Divine permission of, or consent to, wrong.

6th. Not by being unmindful or regardless of the fearfull wrong and remediless effects of sin in a moral system. But

7th. In making, at first, a perfect system and economy of persons and things with finite intelligence, "in His own image, and after His likeness," at its head, and for a perfect end, in the highest rectitude and excellence.

8th. In using all the appropriate influences and prerogatives of the Infinite to keep it so, and universally to attain this end.

9th. In knowing, intuitively, what are the inherent liabilities of a perfect moral system, and the facts of it in actual history.

10th. In being physically omnipotent and independent in the full appropriate sphere of the Infinite, "Who doeth all things after the counsel of His own will."

11th. In aiding, and sustaining, and influencing, in every way of wisdom and truth, all right action in finite cause, in accordance with His purpose and great end in all things.

12th. In antagonizing, in every way of wisdom, integrity and truth against all wrong there, "bringing light out of darkness, and order out of confusion;" limiting the prevalence, and remedying the effects of sin, and instructing the universe in view of it.

13th. In the use of the prerogatives of the Infinite, bringing, however, a triumph at length on all righteousness, and discredit and discomfiture on all sin and wrong.

14th. In reigning to the eventual putting down of all sin, and confining its adherents to their own place, and the exaltation of all righteousness.

15th. In securing glory to His name, and to all righteousness, in all these His relations to the finite.

16th. In doing all that, in the moral sphere, to this end, both in probation and retribution, which is appropriate to them on the part of the Infinite.

Inferences.—1st. Then is there legitimate cause and responsibility in the finite.

2d. Then is there unity of moral character and aim in the Infinite.

3d. Then is the Divine moral economy a realty and no mere pageant.

4th. Then may there be that, which is every way contrary to God, and in resistance of His will.

5th. Then may there be that of which God is in no sense the projector, and of which He may say, as in the Bible, "I neither spake it, neither came it into My mind."

6th. Then is sin an intrinsic evil, and no way a Divine strategy for good.

7th. There is good connected with sin, only in the way of remedy from it and its effects, through a counteracting Divine providence

8th. Then is the condition of the finally lost, the only Divine alternative concerning them.

9th. Then is the supremacy of God, in respect to the moral system, more to be observed in its *results* than in its *probationary* ongoing. "For He must reign until He hath put all His enemies under His feet." "For now we see not all things put under Him."

THESES IN THEOLOGY. XI.

The terms of a COMPLETED *Moral Science.*

I.—Moral science is not complete while it fails to harmonize *religious doctrine* with the fundamental principles of all morality,—our creed with our conscience.

1. Conscience is a God-send,—an element of our moral being as constituted in the image of God.

2d. As God is one, our subjective being, as Divinely constituted, must be in harmony with objective truth.

3d. The conscience is, necessarily, the *concrete* umpire in every question of right.

4th. The conscience *is* in harmony with all known truth; and hence

5th. That is anomalous, and out of place in religious doctrine, which belies, or is out of harmony with the dictates of conscience as above, and, at least, argues an incomplete analysis of the subject.

II.—Moral science is incomplete while it *ignores* the relations of God to wrong.

1st. Moral principles are co-ordinates of the Deity; we estimate his character by them, or how know that he is good.

2d. We were made in His "likeness," and if He is "above morality," so may we be.

3d. God is our example, and we are commanded to be perfect as He is.

4th. He is the objective source of authority, which vests only in righteousness.

5th. If we do not know God's relations to wrong, neither then do we know His relations to right, and are at sea, over the whole domain of morality and religion.

6th. Ignorance of the Divine relations to wrong begets a weakened sense of obligation in ourselves to do and be right.

III.—Moral science is incomplete while it fails to give the doctrine of full and proper *personal cause* in finite intelligence.

1st. This is the doctrine of consciousness. We have the personal "me," and it is legitimate cause, in its own

behoof, as truly as in the Infinite, and we cannot ignore it.

2d. It is essential to responsibility.

3d. It only can account for the existence of sin and wrong, and thus the terms of a completed moral science are, that it *defines* the relations of God to *wrong*, and harmonizes our religious creed with our conscience and the first principles of all morality.

IV.—The dogma that sin and wrong are a Divine strategy, and are introduced into the Divine economy as an expedient for good, does not thus harmonize religious belief with the first principles of all morality—the creed with the conscience.

1st. It does not profess to do this, but acknowledges the incompatibility in question.

2d. It argues always, respecting it, to the point of *ad ignorantiam.*

3d. It asserts that the relations of God to wrong cannot be resolved, and that He is "above morality" in this respect.

4th. It involves the solecism that a wrong method may not be wrong.

5th. It involves the immorality that "the end sanctifies the means."

6th. It makes the expedients of mercy to be of the original law of the Divine economy, of which, from the nature of the case, they could not be.

7th. It is exposed to all the objections stated in this whole series of *Theses.*

V.—The doctrine that makes sin no part of the Divine economy, but simply an outbreak from it in finite

cause, *does* harmonize with the first principles of belief in the conscience and with the doctrines of all morality.

1st. It holds that the relations of God to wrong are suggested as a first truth of reason and morality.

2d. It takes to the point of *ad intelligentiam*, what the other view takes, to that of *ad ignorantiam*.

3d. It meets the demands of consciousness, in the doctrine of cause, in our voluntary nature.

4th. It meets the terms of conscience in the question of morality.

5th. Intelligence in finite being constituted "in the image of God, and like Him," possessing the attribute of inherent cause in its sphere, must, as properly as He does, originate its voluntary states, and plans, and purposes, and voluntary acts, on the responsibilities of a moral being.

6th. On no other principle is there any vitality in a moral system, and thus this view is demanded by the necessities of *moral science*.

P. S.—This completes the topics designed at present, and may I ask for the whole series a careful revision and study by those who would *justify* religious belief, and harmonize the *creed* with the *conscience*.

THESES IN THEOLOGY. XII.

Are the souls of men the immediate creation of God, and Divinely infused and implanted in them severally, as they gain each their personal being; or, are they resultant of the law of pro-creation and descent, as their bodies are in a continuous economy? Not the first, but the last. For if the first, then—

1st. They would be morally pure and perfect like God, as were the angels and Adam at *their* creation.

2d. Then would there be no hereditary proclivity to wrong in the races.

3d. Then would not there be that progressive deterioration in clans and tribes of men often, which history shows?

4th. Then could there be no general lapse of the world into heathenism.

5th. Then would not the influence of a precedent generation, on an immediately succeeding one, be what it is?

6th. Then could there be no nature of things, in the race, in the moral sphere.

7th. Then would the lesson of history be less instructive and responsible, and its experience less important and useful.

8th. Then would the doctrine of morality be less imposing and urgent.

9th. Then would not the scriptural doctrine of the nature and necessity of regeneration be true?

10th. Then would the perpetuated idiosyncracies of races and tribes and families of men be unaccountable.

11th. Then would the origin of the race be renewed in every generation.

But in evidence of the last:—

1st. A merely corporeal descent is not a descent of being, and would not constitute it true that Abraham begat Isaac, and Isaac Jacob, and Jacob the twelve patriarchs.

2d. The process of procreation is as properly mental as corporeal, and may as properly communicate mental as corporeal being.

3d. Children have as much the mental and moral peculiarities of their parents, ancestors and tribes, as their corporeal peculiarities.

4th. Resemblance of mind to parents often manifests itself in the looks and actions, &c., of children, through the mental constitution. The ideal similarity is often greater than the bodily.

5th. The mental and moral peculiarities and habits of children are but the reflex of those of their parents, often.

6th. The mental peculiarities of children are often but the blended combination of those of both parents.

7th. The children of intellectual parents (*cæteris paribus*) are the more intellectual.

8th. The headship of Adam to the race, in the matter of accountability, must refer primarily and chiefly to his intellectual and spiritual being.

9th. The doctrine of an inherited proclivity to evil can be true only on this principle.

10th. The universal depravity of mankind is otherwise unaccountable.

11th. The scriptural doctrine of the necessity of regeneration is otherwise untrue.

12th. The felt tendencies in us to evil otherwise cannot be accounted for.

13th This only lays the legitimate and sufficient foundation for the domestic affections of parent and child. We name them, and why, if the relation is merely corporeal?

14th. We consciously have those traits of mind which our parents evince.

15th. This is a universal law of being and descent in nature and every where,—vegetable, animal, after its kind,—the whole being is propogated—alterations are by cross-breeds and intermixtures—the Infinite, the Son, has the moral nature and "status" of the Father.

Objections: I.—Does not this compromit the doctrine of personal accountability?

Ans.—1st. In all right and normal action of the race, this feature of the economy would be advantageous, and would not be complained of.

2d. That man sinned, and that the race is now off the track, and under law to sin, is not a Divine responsibility.

3d. The law and lead of sin may be expected to be unhappy and unprofitable any where and any how.

4th. All sinful indulgence is personal and resistible, though a proclivity to it may be inherited. It is but the law of all habit and propensity, which one may resist or comply with on his individual responsibility. If the tendency is innate, so are reason and conscience, with their plea and rightful sway for rectitude, duty and truth.

5th. There must be personal compliance with wrong suggestions and tendencies, in order to be reckoned a sinner.

THESES IN THEOLOGY. XIII.

Does God form and arrange temptations to sin and wrong?

Ans.—He makes and arranges all things for uprightness and goodness and truth. The drift and aim and design and intent and end of His universal providence, is a holy, happy, intelligent universe, like Himself—made in His image for union in excellence and happiness with Himself. The universe He has filled with motives to this, and any other use of them is a perversion, which He will punish or remedy.

Proof:—1st. A Divine activity in uprightness, and for it, in the direction of His own perfections, is the boundary sphère of the Infinite.

2d. Any other lead on His part would mar his perfections, and impugn the first principles of all morality.

3d. Any other lead He would have no heart to, as He "doeth all things after the counsel of His own will," and would never do.

4th. For God to sustain a propositional relation to wrong, would be to deny Himself.

5th. The relation of sin, to God, must logically be, that of rebellion to the state it plots against.

6th. God inhibits all wrong, and, therefore, could in consistency take no measures in favor of its existence.

7th. Sin being an intrinsic evil, could not be regarded by God as the means of good.

8th. His law is the exponent of His whole will in this regard.

9th. His providence and the conscience He has given us rebuke us when we do wrong.

10th. Sin is direct rebellion against the being and government sway of God.

11th. Sin must be rebutted and remedied, in order to have God's end in creation attained.

12th. Sin must be repented of and repudiated, as that which is every way counter to the will and sway of God.

Hence:—1st. Let no man say when he is tempted, "I am tempted of God."

2d. God's providence universally, is but an argument for uprightness and virtue.

3d. The will of man may, in its perversity, turn to a wrong use and end a right and well intended providence.

4th. We may pervert to wrong and mischief what God means for good.

THESES IN THEOLOGY. XIV.

How is the supremacy of God, in the moral sphere, maintained?

1st. Not by being the only cause.

2d. Not by invading or invalidating the appropriate sphere of finite cause.

3d. Not in that the ongoing in this sphere is always as he would have it, or as the transcript of His will.

4th. Not in that all events as related to their causes, or as in themselves, are the best possible.

5th. Not in having the direct and absolute control and sovereignty of the voluntary states and actions of finite intelligences.

But—1st. By the attribute of Omnipotence in its proper working in the physical sphere.

2d. By exerting this power as wisdom directs, and its nature admits of in the moral sphere.

3d. Approximately, through a universe of moral, resistible influences.

4th. Do. through the appropriate methods of probation.

5th. Do. through do. of a resultant retribution.

6th. Through a sphere of independence, in His own proper agency, and for His own end, over and above all others, and as the case may be in opposition to them.

7th. By an eventually successful combat over wrong in finite cause.

8th. Through a recuperative agency against the mischiefs of wrong in finite cause.

9th. By, at length, putting down all wrong, and confining it to its own place.

10th. By at length, and in the end, exacting all righteousness over wrong, and bestowing all honor upon it, to the discomfiture of all wrong.

11th. By reigning ever in righteousness himself, and bringing all willingly or unwillingly, in heart or condition, eventually under his sway.

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THE END.

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